

# RECORD

of Auncient Histories, intituled  
in Latin:

*Gesta Romanorum.*

Discourſing upon ſundry examples,  
for the aduancement of vertue, and  
the abandoning of vice. So  
pleaſant in reading,  
that profitable in

*practice.*

Now newly peruſed and corrected  
with ſome Addition, by R. F.

*John Maestlin*



Printed at London

Thomas Este. 1652

¶ Te  
God  
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Anon. A. 2. 11



To the right Reuerend Father in  
God & honorable Lord, *Anthony* by gods  
prouidence Bishop of Chichester, the Queenes  
most excellent Maiesties, most worthy Almenor,  
my very good Lord, Benefactor and Patrone. All  
abundance of Graces spirituall and corporall,  
temporall and aternall in Christ Iesus our  
Lord and Sauour.



ORACE ~~the Poet~~ testifieth  
(Right Reuerend and Ho-  
nourable in the Lord) that  
Poets and writers in times  
past adicted themselves by studie & pen  
either to profit and pleasure themselves  
and others their friends, or else in com-  
mon to publish both profitable and plea-  
sant things for their posterity, according  
to that saying of deuine Plato, Non no-  
bis solum nati sumus, &c. And as the  
noble Orator Tully propoundeth, Eo om-  
nis nostræ vitæ ratio transmittenda  
est vt maximam partem in rempub-  
licam collatā, posteris relinquamus.  
And then was the golden world when  
noble Emperours and Kinges were not  
onely Lamps of religion, vertue & lear-

## The Epistle Dedicatorie.

ning themselves, but also encouraged Poets, Historiographers, and writers to advance Gods glorie, true religion, sincere vertue & good learning vnto their posteritie But in latter daies the three enemies of goodnesse. Ambitiosus honos et opes & ~~ex~~ <sup>ex</sup> voluptas. Hæc Triapro Trino Numine Mundus habet. So that the nearer Christ is to come to vs, the farther are all worldlings from him in religion, vertue and good life, for the most part. Now the poore Poet or he that taketh paines to pleasure or profit himselfe & others, may put up his pipes and say with Ouid: Nunc Hæderæ sine honore iacent, &c. Of some such thankfull and vnthankfull Patrons to my poore labors, I a simple silly old writer, may (in truth) say somewhat: Ad laudem virtuosorum & ad vituperium vitiosorum: Ostendens tantum vt Ouidius Naso, Non ostentans vt Miles Thraso cuius esse abhorreo Gnato. Having heere once more corrected

## The Epistle Dedicatorie.

ted and bettered the first part of the booke intituled *Gesta Romanorum*, adding now one *Historie* more (by mee translated. Yet not stepping stoutly into other mens labours to reap the sweet profit, which others sweate painfully for, so arrogating the glory of the whole work to my selfe. But acknowledging some vncertain latin learned Poet or writer as author therof, to haue published the same in latin at Paris in France. Anno 1499. & so to haue ben translated by a supposed English learned Antiquarie of latter yeeres. I haue onely corrected the old English phrase in the *Histories* and *Moralls*, prefixing beefore euery *Historie* a light some Argument for better edifieng to the reader. So haue I taken pleasure to make profit for the aduancement especially of Gods glory, preferring auncient vertue and profit of the most vertuous in this present age. Amongst whome I haue heere prepared the *Dedicatio* heer- of unto your Reuerend and Honorable

A.iii.

good

## The Epistle Dedicatorie.

good Lordship (my approued most thank-  
ful benefactor, heere tofore of late yeers)  
humbly beseeching your Honor to pardon  
my boldnesse heerein, and to accept the  
good will of a silly poore old writer, di-  
gesting heereof as of old wine, the older  
the more comfortable, vnto all faithfull  
friends in Christ Iesus. Humbly besee-  
ching your Honor heerewith, also to take  
a tast of euery such tonne of licour as my  
laborious studie & pen haue pressed forth  
for sound grapes of sweet iuice, these 26  
yeeres, both for spirituall comfort of the  
Soule & temporall welfare of the bodie  
in this lyfe, and profitable to the way of  
euerlasting ioyes in the permanent king-  
dome of our heauenly Iehouah. To whose  
continual and blessed preservation and  
protection, I humbly and hartely com-  
mend your Honour in my continuall &  
faithfull prayers. London this 25. of  
March. 1602.

Your Honours in all dutie,  
Richard Robinson.

All Robinsons *Eupolemia*, *Archippus*,  
and *Panoplia*, Bookes printed and  
written.

*Eupolemia.*

**S**Elect Histories, Vertue. 1579. and  
for Christian re- 1591.

creation, 1576. D. Phil: Melanc-

Robinsons Ruby in *thons*. Apol. 1580.

verse. 1577. Nicholas Hemingi-

Gesta Romanorum us vpon the 25. Psal.

1577. 1590. 1597. 1580.

1602. D. Vrbanus Regius

The Diall of daily vpon the 87. Psal.

contemplation, &c. 1580. 1594.

1578. His Sermon of An-

D. Phil: Melanc- gels. 1583. 1590.

*thons* praiers. 1593.

The Vineyarde of

*Archippus.*

**I**Io. Leylandi Af. Knights of Arche-  
fertio Arthuri. ry. 1583.

1582. Written.

Prince Arthures Two Surueyes of  
Lon-

*Archippus.*

Londons Captaines berlands voiages.  
and Soldiours. 1488 1580. 1598.  
and, 1599. Voyage to Cadiz.  
The Spanish inua- 1596.  
sion, and the English Mercury Marr. Iarr  
resistance, victory, & 1502.  
triumph. 1588. Londons Loyaltie.  
The Earle of Cum- 1602.

*Panoplia*, Printed.

¶ Patricius de Re. A third proceeding  
publica. 1578. in them. 1595.  
Part of Strigelius A fourth proceeding  
vpon the Psalmes. in them. 1596.  
1582. A fift proceeding in  
A proceeding in the them. 1598.  
Psalmes. 1590. All fir Iohn Nori-  
A second proceeding ces seruices. 1602.  
in them. 1592.

Psal. 71. Domine in Virtute tua  
progrediar. verse. 14.

FINIS.

# THE HISTORIE

of Gesta Romanorum.

*John Scott 1768*

The Argument.

¶ Mans soule is deerely beloued vnto God her Father. And yet for sondry good graces, she is tempted of y<sup>e</sup> diuell by iij. diners meanes, at iij. seuerall ages in this mortall lyfe: if she resist and ouercome the same, she is therby adopted to the fruition of matrimoniall ioy in heauen, with Christ the sonne of God.

The first Historie.



¶ Some time there dwelt in Rome a mightie Emperour, which had a faire creature to his daughter named Athalāta, whom diuers great Lords and many noble Knights desired to haue to wife. This Athalāta was wondrous swift on foote, wherefore such a law was ordained that no man should haue her to wife but such as could out ranne her and take her by swiftnesse of foote.

And so it befell that many came and

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ranne

## The Historie of

ranne with her, but she was so swifte that no manne might ouertake her by course of running. At the last there came a knight named Pomeis, vnto her Father, and said to him thus. My Lord, if it might please you to giue mee your daughter to wife, I will gladly runne with her. Then said her father, there is such a law ordained & sett, that who so will haue her to wife, must first runne with her, & if he faile in his course, that he ouer take her not, he shall lose his heade, and if it fortune him to ouertake her, than shall I wed her vnto him.

And when the emperor had told him all the perill that might fall in the winning of her, y<sup>e</sup> knight voluntarily graunted to abide that ieoperdie. Then the knight lette ordaine him three balles of gold against the running. And when they had begun to runne a little space, the young Ladie ouer ranne him, than the knight threwe forth befoze her the first ball of gold. And when the damosell saw the ball, she stoped and tooke it vp and that while the knight wanne befoze her, but that anayled lyttle, soz  
when



When she perceined that, she ranne so fast that in short space she gat before him againe. And than he threlo forth the second ball of gold, and she stoped as she did before to take it vp, & in that while the knight wanne before her againe, which this young damoyzell seeing, constrained her selfe and ranne so fast till at the last she had him at a vantage againe, and was afore him, and by that tyme they were nigh the marke where they should abide, wherefore y knight threlo forth the third ball before her, and like as she had done before stoped downe to take vp the ball, and while she was in taking vp y thirde ball, the knight gat before her, and was first at the marke. And thus was she wone.

The Morall.

¶ By this Emperour is vnderstode the father of heauen & by this damoyzell is vnderstod the soule of man, with whom many diuels desired to runne, & to deceiue her thzough their tēptations, but she withstandeth them mightely and ouercommeth them.

And whan they haue done their power,

B. ii.

and

## The History of

and may not speed, than makes he three balles of golde, and casteth them before her in the three ages, of man, that is to say, in youth, in manhood, and in olde age. In youth the diuell casteth the ball of lecherie before her, that is to say, the desire of the flesh, neuerthelesse for all this ball, oftentimes man ouercommeth the diuell by acknowledging of his sins vnto god, by hartly repentaunce & amendment of life. The second ball is y ball of pride, the which the diuill casteth to man in his manhood, that is to say, in his middle age: but this ball, man oftentimes ouercometh as he did y first, but let him beware of the third ball, which is couetousnes, that the diuell casteth to man in his olde age, which is dreadfull: For except a man may ouercome this ball with these other two, hee shall lose his honour, that is to say, the kingdome of heauē. For when man burneth in couetousnesse, hee thinketh not on ghostly riches, for euer his hart is set on worldly goods, and reckoneth not of praiers ne of well doeing, and thus loseth hee his heritage, to the which God hath brought him

him with his precious blood, vnto the  
which our Lord Iesu Christ bring vs al.

### The Argument.

As God allotteth diuers men diuers callings & estates of liuing in this world, so is euery man tryed by the rules of life & doctrine, whether his practise agree with his profession, in profiting himselfe without preiudice of others, wherein if he so hold himselfe content, for such a sonne, the heauenly, father hath planted a tree of heauenly treasures, in the life euerlasting.

### The second Historie

**T**here dwelt sometime in Rome a mightie Emperour and a wise named Anselme, which bare in his armes a shield of siluer with fine red Roses. This Emperour had iii. sonnes, whome he loued much, he had also continuall warre with the King of Egypt, in the which warre he lost all his temporall goods, except a vertuous tree. It fortuned after on a day, that hee gaue battaile to y<sup>e</sup> said King of Egypt, wher-

## The Historie of

in hée was grievously wounded. **P**ener, thelesse hée obtained y victoꝝ, not withstanding he had his deadly wound, wherefoze while hée laie at poynt of death hée called vnto him his eldest sonne & saide, **M**y most déere and welbeloued sonne, all my temporall richesse I haue spent and almost nothing is left mé, except a verteous trée the which standeth in the middelt of mine Emphyze, I giue to thée all that is vnder y earth and aboue the earth of the same trée. **O** my reuerent Father (quod hée) I thanke you much. **T**hen saide theemperour, call to mé my second sonne. **A**none his eldest sonne greatly ioying of his fathers gift, called in his bzother, and when hée came, than saide theemperour. **M**y déere sonne (quod hée) I may not make my testament for as much as I haue spent all my goods, except a Trée which standeth in myne Emphyze, of the which Trée I bequeath to thée all that is great and small. **T**hen answered hée and sayde. **M**y reuerent father I thank you much. **T**hen said the Emperour, call to mé my third sonne, and so it was done. **A**nd when hée was

was come, y<sup>e</sup> Emperour said. My dére sonne, I must die of these wounds, & I haue but onely a vertuous trée, of the which I haue bequethed thy bzetherne their portion, and to thee I bequeth thy portion, for I will that thou haue of the said trée all that is wet and dry. Then saide his sonne. Father I thanke you. Soone after that y<sup>e</sup> emperour had made his bequest he died. And y<sup>e</sup> eldest sonne anon toke season of the trée. When the second brother heard this, hee said. My brother, by what law or tytell occupy y<sup>e</sup> this trée. Dére brother (quod hee) I occupy it by this title, my father gaue mee all that is vnder the earth & aboue of the said trée, & therfore by reason this trée is mine. Unknowing to thee, quod the second brother, hee gaue mee all y<sup>e</sup> is in bredth, légth & déepnes, of y<sup>e</sup> said trée, & therfore I haue as great right in the trée as you. This hearing y<sup>e</sup> third sonne came to the & said. O ye my best beloued bzetherne, it behoueth you not to strue for this trée, for as much right haue I in this tre as y<sup>e</sup>, for well y<sup>e</sup> wot by y<sup>e</sup> law, that y<sup>e</sup> last will & testamēt ought to stād,

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foz of fruth hēe gaue mēe of the said trēe  
all that is wet and drye, and therfore  
by right y trēe is mine, but foz as much  
as your words is of great force, & mine  
also, my counsaile is that wēe be iustified  
by reason, foz it is not good noz commen-  
dable that any strife or dissentiō should  
bee among vs. Vēere bēside dwelleth a  
king of reason, therfore to auoid strife,  
goe wēe there vnto him, and eche of vs  
laie his right bēfoze him, and like as hēe  
will iudge, lette vs stand to his iudge-  
mēt. Then said his bꝛethren, this coun-  
saile is good, wherfore they went all  
thꝛe vnto the king of reason, and eche  
of them seuerally shewed fozth his right  
vnto him, like as it is said befoze.

When the King had heard their ti-  
flēs, hēe rehearsed them all againe seue-  
rally, first saying to the eldest sonne  
thus. Thou saist foz thēe, quod the  
King, that thy father gaue thēe all that  
is vnder the earth and aboue the earth  
of the said Trēe. And to the second  
brother hēe bequetted all y is in bredth,  
lenght, and dēepnes, of that trēe. And to  
the third brother hēe gaue all y is wette  
and

and dry. And with that he layd y<sup>e</sup> law  
for them, & said that the first will ought  
to stand. Now my dære sonnes, brievely  
I shall satisfie all your reasons. And  
when hee had thus said, hee turned him  
vnto the eldest brother, saying thus. My  
dære sonne, if ycu list to abide the iudg-  
ment, of right it behoueth you to be let-  
ten blood of the right arme. My Lord,  
quod hee, your will shall bee done. Then  
called the king forth a discret Phisiti-  
on, commaunding him to let him bleud.  
When the eldest sonne was thus letten  
blood, the king said to them all thre. My  
dære sonnes, quod hee, wher is your fa-  
ther buried. Then answered they and  
said: Forsooth my Lord in such a place.  
Anone the King commaunded to digge  
in the ground for the body, and to take  
a bone out of his brest, and to bury the  
body againe, & so it was done. And when  
the bone was taken out, the king com-  
maunded that it should bee laied in the  
blood of the elder brother, and it should  
lie till it had receiued kindly the blood,  
and then to bee laied in the Sunne and  
dried, and after that it should bee washt

With

With

## The History of

with clere water, his seruants fulfilled all that hee commaunded. And when they began to wash, the blood vanished cleane away: When the king saw this, hee said to the second sonne. It becometh that thou bee letten blood as thy brother is. Then said hee. My Lord thy will shall be fulfilled, and anon hee was done vnto like as his brother was in all thing, & when they began to wash y<sup>e</sup> bone, the blood vanished away. Then said y<sup>e</sup> king to the third son. My deer child it becometh thee also to bee letten blood. He answered & sayde, My Lord it pleaseth mee well so to bee. When the yongest brother was lette blood, & done vnto in all thing like as his two betherne were before, when the kings seruants began to wash the bone, they might neither for washing nor for fretting doe away y<sup>e</sup> blood of y<sup>e</sup> bone but euer it appeared bloody. When the king saw this he saide: It appeared openly that this blood without doubt is of the nature of this bone, thou art his true son, & these other two ben bastards I giue to thee the tree for euermore.

The Morall.

Deere



Déere friends this Emperour is our Lord Iesu Christ which bare a shield of siluer with fīue red roses, that is to say, his body y<sup>e</sup> is so faire, so clére, & more radiant thē any siluer, according with the Psalmist saing thus: Speciosus forma pre filiis hominum. That is to saye, hēe was more speciall & fairer of shape thē all the children of men. By thes v. roses wēe vnderstand his v. wounds, which he suffered for mankind. And by the King of Egypt wēe vnderstand the diuell, against whom hēe fought all y<sup>e</sup> time of his life, & at the last hēe was slaine for mankinde. Neuerthelesse, bēefore his death hēe made his testament to his iii. sonnes.

By the first to whom hēe gaue of the Tree that was vnder the earth & aboue the earth, wēe shal vnderstād such mightie men & others of all estates of this world, as not cōtent with their calling sēkes ambiciouly y<sup>e</sup> subuersiō of others to magnifie and exalt them selues.

By the second sonne to whom hēe gaue the tree in length, bredth and déepnesse, wēe vnderstand such worldly wise men in this World which in their subtil attempt

The Historie of  
attempt to winne all, lose all.

The Morall.

¶ By the third sonne, to whom he gaue  
all that was wette and dry of the tree,  
we shall vnderstand euery good Christi-  
an prince, noble man, maiestrate or mea-  
ner person, in euery common wealth  
where so euer, which (eschewing all am-  
bition & conetousnesse) holdeth him selfe  
content with the prouidence of GOD,  
and in his owne calling laboureth sim-  
ply and truely to doe good vnto all men,  
yea though now and then themselves  
sustaine iniuries in the world, suffering  
now pouertie, then trouble, now solace,  
then care, now cold, then heate, and all  
this they receiued thankfully, to haue  
this noble tree that was thus bequethed  
them. This tree is the tree of Paradise,  
that is to say, euerlasting ioy of heauen,  
which is giuen to vs all, if we take it  
thankfully, neuerthelesse it is heauen  
in diuerse wise, & not equally, for some  
hath more, & some hath lesse, after the  
measure of GODS good grace. This notwithstanding euery man obtai-  
neth not, therefore it behoueth the to go vnto the  
king

king of reason, that is to say, vnto the  
father of heauen, that knoweth all thing  
or they be made. The first sone was let  
blood, and in his blood the bone was  
wrapped. By this bone we shall vnder-  
stand our strong faith in Christs me-  
rites. And by the blood, the liuely and  
fruitfull sappe of good woorkes procé-  
ding out of the same: Which are rare  
thinges to bee found in those that seeke  
their owne priuate gaine to liue, caring  
not how they come by it by hooke or by  
crooke, to the prejudice of others, which  
when they are let blood by the sharpe  
Launce of gods Justice, though it bee  
established with diuine predication and  
made dry with the Sunne of outward  
profession: yet being washt with the  
water of swelling pride, mallice, enuie,  
wrath, and such other, than the strong  
faith in Christs merits, is as though  
we had neuer receiued it, and the liue-  
ly and fruitfull sappe of good woorkes,  
hath no power to carry vpon it, but ba-  
nisheth away. And thus fareth it, with  
those two, the first and second sonnes.  
But the third sonne being contrary vnto

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to the other in profession and practise of  
life and maners, be the Prince, noble  
man, magistrate or meane person, upon  
earth. The bone of such a man will e  
uer be firme of faith in himselfe and to  
wards others, fro such a mans bone & C  
blood of liuely fruits, to himselfe and all o  
others profitable, will neuer be washed o  
away with the water of wretchednes to  
But the more it is dzyed in the Sunne  
of true tryall, the better it is, such are  
the true children of God, of whome our  
Lord speaketh thus. Ye the which haue a  
forsaken all things for me: all, that is to  
say, ye that haue forsaken the will of  
sinne, shall receiue an hundred tymes  
more, & is to say, ye shall not onely re  
ceiue the tre of Paradice, but also y<sup>e</sup> he  
ritage of heauen. These two other sons  
are basterds, for why, y<sup>e</sup> they promise  
in their baptisme they wrought all the  
contrary, through their wicked living.  
And therefore he that desireth to obtaine  
the ioyes of heauen, him behoueth to a  
bide stedfastly in profession & practise of  
good life & maners, & then by Christ shall  
he obtaine the tre of Paradice, vnto the  
which

## Gesta Romanorum.

of which the Lord bying vs which liueth  
ble and reigneth eternally world without  
ende. Amen.

### The Argument.

God so loued sinfull man, that he sent his  
only begotten son to redceme him out  
of the captiuitie of the wicked world,  
to rest with him in the ioyes of heauen.

### The Third Historie.

**I**n Rome there dwelled some time  
a noble Emperour named Dioclesian,  
which aboue all worldly goods loued the  
vertue of charitie, wherfore he desired  
greatly to knowe what soule loued her  
birds best, to the intent that he might  
thereby grow to moze perfect charitie.  
It fortunied after vpon a day, that this  
Emperour walked to the forest to take  
his disport, wher as he found the nest  
of a great bird (that is called in latin  
Struthio Camely, in English an Oi-  
stridge) with her bird, y<sup>e</sup> which bird, the  
emperour toke w<sup>th</sup> him, & closed him in a  
bessel of glasse. The dam of this litle bird  
followed after vnto y<sup>e</sup> emperours place,  
and

## The History of

and flew into the hall where her birde was closed. But when she saw her bird, and might by no meanes come to her, ne get her out, she returned againe to the forest, & there she abode three daies, and at the last she returned againe to the Ballys, bearing in her mouth a worme that is called Thumare. When she came where her birde was, she let the worme fall vpon the glasse, thorough vertue of which worme, the glasse brake, and the bird escaped, and flew forth with his dam.

When the emperor saw this, he praised much the dam of the birde, which so diligently laboured for the deliuerance of her byrd.

## The Morall

My friends, this Emperour is the father of Heauen, which greatly loueth them that liue in perfect loue and charitie. This little birde closed in the glasse & taken from the forest, was Adam our forefather, which was exiled from out of Paradice, & put in the glasse, that is to say in hel. This hearing the dam of y  
byrd

bird, that is to wit, the sonne of God descended from Heauen & came to the forest of the world, & liued ther three daies & more bearing with him a worme that is to say, manhode according with the psalmist saying. Ego sum vermis & non homo. Psal. 22 6. That is to say, I am a worme and no man. This man was suffered to be slaine among the Jewes, of whose blood the vessel eternall was broken, and the bird went out, that is to say, Adam went forth with his mother the sonne of God and flew vnto Heauen.

### The Argument.

¶ A cleane spirit and vndefiled soule is the daughter of God so tender & deere vnto man, that he bestoweth her not vpon the rich man wanting the wisdom of God, but vpon the poore man that is wise & liueth in the feare of God, which if she had at any time transgressed by frailtie of flesh, then for the recovery of her health by the medicine of amendment of life, to such a one though poore

C.

shall

## The History of

shall his soule be not onely in this life espoused with much solace and ioy each of other, but in the world to come shall liue with CHRIST in ioy and euerlasting blisse.

## The fourth Historie.

Sometime dwelled in Rome a worthy Emperour and a wise, which had a faire daughter and a gracious in the sight of euery man. This Emperour besthought him on a day to whom hee might giue his daughter to marriage saying thus. If I giue my daughter to a rich man, and he bee a fole, then is she lost, and if I giue her to a poore man and a wittie, then may he get his lining for him and her by his wisdom.

There was at that time dwelling in the citie of Rome a Philosopher named Socrates, more and wise, which came to the Emperour and said. My Lord be not displeased though I put forth my petition before your highnes. The emperour said, what so euer it pleaseeth thee tell forth. Then said Socrates. My Lord yee haue



a daughter whom I desire aboue all things. The Emperour answered & said. My friend, I shall giue thee my daughter to wife vpon this condition, that if shee die in thy fellowship after that she is espoused to thee, thou shalt without doubt leese thy head. Then said Socrates. Vpon this condition I will gladly take her to be my wife. The emperour hearing this, let call forth all the Lordes and States of his Emppre, and made a great feast at their wedding. And after the feast Socrates led home his wife to his owne house, whereas they liued in peace and health long time. But at the last this Emperours daughter sickened to death, when Socrates perceyued this, hee sayde to himselfe. Alas and woe to mee, what shall I doe, and whether shall I lie, if the Emperours daughter that is my wife should die: and for sorow this Socrates went to a forrest there beside and wept bitterly. The while hee thus wept and mourned, there came an aged man bearing a Masse in his hand, and asked the cause of Socrates why hee mourned. Socrates answered and said.

## The History of

I espoused the Emperours daughter upon this condition, that if she died in my fellowship, I should lose my life, now she is sickned to the death, & I can finde no remedie nor help, & therefore I mourne more then any creature may think. The old man, be of good comfort, for I shall help you if ye will doe after my counsell. In this forrest be three herbs, if you make a drinke of the first for your wife and of the other two a plaister, & if she vse this medicinal drinke and plaister in due time, without doubt she shall recover her perfect health. Socrates fulfilled all as the old man had taught him. And when his wife had vsed a while that medicinal drinke & plaister, within short time she was perfectly whole of all her sickness. And when the Emperour heard that Socrates wrought so wisely, and how diligently he laboured for to heale his wife, he promoted him to great dignitie and honour.

## The Morall.

Dære friendes this Emperour is  
our

our Lord Iesu Christ, his daughter so faire & so gracions is the soule, made to the similitude of God, which is full gracions & glorious in the sight of him, & of his Angels, while that she is not defiled & abideth in her owne proper cleannesse. This soule God would not giue it to a rich man but to a poore man, that is to say, a man that is made of the slime of the earth.

This Socrates is a poore man, for why euery man commeth poore & naked into this world from his mothers belly, & euery man taketh his Soule in wedlocke upon such condition, that if she die in his fellowship by deadly sin, without doubt hee shall lose eternall life.

Therefore O thou man, if thy wife sicken so throught frailltie of flesh vnto sinne, doe then as Socrates did, goe vnto the Forrest, that is the Church of Christ, and thou shalt finde there an old man with a staffe, that is, a discret Preacher which shall minister vnto thee those three Hearbs, whereof may bee confect the medicine of thy reconerie vnto health: namely the first hearbe is ac-

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knowledging of sinne, the second repentance, and the third newnesse of life, according to the will of god, if these hearbs be vsed in playster, the sinner without doubt shall receiue her health, & her soule shall be deliuered from sinne, and by all right hee shall haue euerlasting life. Vnto the which bring vs our Lord Iesus.

The Argument.

¶ Many foolish Ideots of the world doe commonly flow & flote in abundance of worldly wealth and pompe, who thinking they shall liue heere alwaies, are laboured vnto by the Preachers of Gods word to be admonished of their momentarie felicities, and to prepare themselves in bestowing well their short time heere, to enioy the blessings of euerlasting felicitie in the world to come.

The fift Historie.

Sometime there raigned in Rome a mightie Emperour and a wise, named Fredericke, which had one onely sonne

sonne, whom he loued much. This Emperour (when he lay at point of death) called vnto him his sonne, and saide. Deere sonne, I haue a ball of gold which I giue thee vpon my blessing, that thou anon after my death shalt giue it to the most soles that thou maist finde. Then said his sonne. My Lord without doubt your will shall bee fulfilled. Anone this yong Lord after the death of his father, went and sought many realmes, & found many rechelesse soles, because he would satisfie his fathers will, laboured farther till he came to a realme where the law was such, that euery yere a new King was chosen there, & this king had onely the guiding of that realme but a yere, & at the yeres end he was deposed & put in exile in an Iland, whereas he should wretchedly finish his life.

When the Emperours sonne came to this realme, the new King was chosen with great honour, and all manner of Muscicall instruments went befoze him, and brought him with great reuerence, and honour vnto the regall seate. And when the Emperours Sonne saw that

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hée came vnto him and saluted him reuerentlie and said. My Lord, loe, I giue thee this ball of gold, on my fathers be-  
halfe. Then said hée, I pray the tell mee the cause why thou gauest mee this ball. Then answered this young Lord and said, My father charged mee in his death bed vppon paine of forfeiting of his blessing, that I should giue this ball to the most sole that I could finde, wherefore I haue sought many Realmes, and haue found many soles, neuerthelesse a more sole then thou art, found I neuer, and therefore this is y reason. It is not vnknowne to thee that thou shalt reigne but a yere, and at the yeres end thou shalt be exiled in to such a place, where-  
as thou shalt die a mischieuous death, wherefore I holde thee for the most sole that ever I found, that for the Lordship of a yere, thou wouldest so wilfully leese thy selfe, and therefore beefore all other, I haue giuen thee this ball of Gold.

Then said the King, without doubt thou saiest truth, and therefore when I am in full power of this realme, I shall send beefore mee great treasure and riches

ches wherewith I may liue and saue my selfe from a mischuiuous death, when I shall be exiled & put downe. And so this was done, wherfore at the pères end hee was exiled and liued there in peace, vpon such goods as he had sent before, and he died afterward a good death.

### The Morral.

Dere friends this Emperour is the father of Heauen, the which bequeethed the ball, that is to say, worldly riches to fooles and idiots, which sauoureth nothing but that is earthly. This Emperours sonne, that is to say, a Preacher and a discret minister, trauailed about many realmes & lands to shew to misbelæuing men and fooles, their perill.

The Realme wherein no King might reigne but a père, is this world. For who so had liued an hundred père, when he commeth to the death him shall seeme that he hath liued but the space of an heure, therefore doe as the King did while that yee bee in power of life, send before you your treasure, that is to say,

C.b.

firme

## The Historie of

firme faith in Christs merits, & the fruits of gods word proceeding from the same. Then certainly when wee be put in exile out of this world, wee shall live in peace, and shall finde the mercie of God plentifull, whereby wee shall obtaine everlasting life. Unto the which bring vs he that for vs shed his precious blood.

## The Argument.

¶ The euill disposed wicked men of this world are heere aduertised of their greedy griping after the sweet temptation of the Diuell, wherein such doe reioyce, till death comming sodenly vpon them, the fall they to the horrible pit of desolate darknesse, due to their deserts.

## The sixt Historie.

**D**ioctesian raigned in the Cittie of Rome, in whose Empire dwelt a noble Philosopher, the which set vp by his craft an Image, in the midst of the citie of Rome, the which image stretched out his arme & his foremost finger, wher vpon stood this poley written in Latin.

*Percute*



*Hecute hic.* Strike heere. This Image after the death of the Philosopher stode still a long time, and many great clarks came thether for to read the superscription that was on the finger, but none of the vnderstode what it meant, wherfore there was great wondzing among the people. And at the last a long time after there came a strange clark out of farre countries & when he saw this image, he read the superscription Strike heere.

And then vpon a day when he saw the shadow of the hand, hee tooke a mattock and brake vp the ground vnder the hand where the shadow was, according to the vnderstanding of the superscription, and anone hee found an house all of Marble vnderneath the ground, wherein he entered and came into a hall, wherein he found so much riches, so many Jewels, and so great meruailes, that hee neuer saw ne heard of such, nor so many before that time. At the last hee saw a table ready couered, and all manner of things necessarie therto set ther vpon. He beheld further and saw a Carbuncle in the hall that lightened all the house. And  
against

## The Historie of

Against this Carbuncle on the other side stood a man holding in his hand a bow with an arrow redy to shote. The clark meruailed much when h e saw all these things, and thought in himselfe, if that I tell this sooth there will no man beleue mee, and therefore I will haue somewhat of these goods in token of p rofe. And with that he saw a knife of Gold vpon a table, the which h e toke and would haue put in his bosome. But anone the Archer smote the Carbuncle and brake it, wherewith the whole house was shadowed & made darke. And when the clarke perceiued it, h e we pt more bitterly then any man might think, so  he knew not by what way he might goe out, so  as much as the house was made darke thzough the breaking of the Carbuncle. And that darknesse abode still so  enermore after. And so finished the clarke his life there in that darknesse.

## The Morall.

D ere friends this image so standing  
is the diuell which saith enermore Strike  
h ere

here: That is to say, seeke after earthly riches, and not for heauenly treasure.

This clarke that digged with the mattocke, betokeneth the wicked wise men of this world, as some euill disposed pleaders in the law, craftie attornies & other wicked worldlings that euer be smiting, what by right & what by wrong, so that they may get the vanities of this world, & in their smiting they finde great wonders & meruailes, that is to say, they find therein the delights of the world, toherin many men reioyseth. The carbuncle that giueth light, is the youth of man, which giueth hardinesse to take their pleasure in worldly riches. The Archer with his arrow is death, which laieth watch against man to slay him. The clarke that toke vp the kniues every worldly man, that coueteth euer to haue all things at his will.

Death smitteth the Carbuncle, that is to say, youth, strength, and power of man, & then lieth he wrapped in darknesse of sinne, in which darknesse oftentimes hee dieth. Therefore studie wee to flie the world and his desires, and then

The Historie of  
then shall we be sure to win euerlasting  
life, vnto the which Iesu bring vs all A-  
men.

### The Argument.

We are generally heere put in mind that  
the Diuell beseeing the world, our  
champion Christ Iesus is ready to take  
our quarrell in hand, who defending &  
sating vs from the inuasion and circum-  
uention of Sathan, is yet accursed for  
vs, as a transgressor and is for our sakes  
moreouer, content to suffer death for  
our full iustification.

### The seventeenth Historie.

**I**n Rome dwelled sometime a mightie  
Emperour named Titus: a wise man &  
a discret, who ordained in his daies such  
a law, that what knight died in his em-  
pire, should be buried in his armour, and  
whosoever presumed to spoil any knights  
armour after he were dead, he should die  
without any withstanding or gaine say-  
ing. It becometh after within few yeres  
that

That a cittie of the Empire was beseged of the Emperors enemies, wherfore that Citie was in daunger of lēssing, soz none that was within that citie might not defend themselves by no manner of craft, therefore great sorow and lamentation was made thzough out all the Citie.

But at the last within few daies there came to the Citie a young knight and a well favoured, valiaunt in seates of Armes, whom the worthy men of the Citie beholding and vnderstanding his prowesse, cryed with one voice. O thou most noble knight, wē besēch thee if it please thy worthines to help vs now at our most nēde, loe yē may see this citie is in perill of lēssing. Then answered he and said. See yē not sirs, that I haue none armour, and if I had armour I would gladly defend your Citie. This hearing a mightie man of the citie said to him in secret wise.

Sir, hēre was some-time a valiaunt knight which now is dead & buried with in this citie according to the law, & if it please you to take his armour ye might defend this citie & deliuer vs from perill,  
and

## The Historie of

and that shall be honour vnto you & profit vnto the empire.

When this young Knight had heard this hee went to the graue and tooke the armour and arayed himselfe therewith, & fought mightilie against his enemies, and at the last hee obtained and had the victorie, and deliuered the citie from perill. And when he had so done, he laid the Armour againe in the graue. There were some men in the Cittie that had great indignation and enuie at him, because he had obtained the victorie & accused him to the iudge, saying thus.

Sir a law was made by the emperour that whosoeuer dispoyled a dead Knight of his armour should die, this young Knight found a dead knight and toke away his Armour, therefore wee beseech thee that thou procede in the law against him. Against him that hath offended the law. When the iustice heard this, hee made the knight to bee taken and to be brought afore him. And when hee was examined of this trespassse against the law, hee said thus Sir it is written in the law, that of two harmes the

the least is to bee chosen, it is not knownen to you that this Citie was in perill to be lost, and had I not taken this armour, I had neither saued you ne the Citie, therefore mee thinketh ye ought rather to honour and esteeme me for this good dede that I haue done, than thus shamefully to reprove mee, for I am led as he that is ready to bee hanged. Also good sirs, an other reason I may lay for mine excuse: Hee that stealeth or robbeth violently, purposeth not to restore that thing that hee robbeth: but it is not thus with mee, for though I tooke the armour of the dead Knight for your defence and sauegard, when I had obtained the victorie, I bare it againe to the same place, and so the dead Knight hath that is his by the law.

Then said the Iustice a thèse that breake keth a house that hee may steale & beare away such as hee may finde, & though hee bring againe that hee hath taken, I aske of thee if that the breaking of the house be lawfull or not, The knight answered sometime y breaking of an house may be good, wheras it is made in feble place

D.

## The History of .

place, which should cause the Lord of the house to make his wall stronger, that the thēues after that breake not by force the walles so lightly in auoiding of more harme.

Then said the Iustice, if the breaking of the house be good, neuerthelesse in that breaking, violence is done to the Lord of the house. And so though thou didst goe with the Armour of the dead Knight, neuerthelesse thou didst wrong to the dead Knight in taking away his Armour. The knight sayde, I haue told you that of two harmes the least is to be chosen, & that harme where through great goodnesse commeth, ought not to be called harme, but it should rather be called good: For that if an house with in the citie were on fire and beganne to burne, it were more better to throw it to the ground and three or foure houses therby, then they should all be set on fire also, whereby all the Citie might be bent. Right so if the Armour of the dead Knight had not bene taken, the citie and ye all had bene lost.

And when the Iustice heard that he an

(werd



swered so well and so reasonably, hee might giue no iudgement against him. But he the which had accused this knight slew him, for whose death there was great weeping throughout all the Citie, and his body was honourably buried in a new tombe.

### The Morall.

¶ Dære friendes, the Emperour is the Father of Heauen, and this Cittie is the world, the which is besieged of the Diuell and deadly sin. And as many as were within the Citie, were all in perell to be lost. This young knight that came to the Citie, is our Lord Iesu Christ, which had not the armour of humanitie, till hee went to the graue, that is to say, to the wombe of the glorious Virgin Mary: by the annunciation of the Angell, saying: The holy Ghost shall light in thee, &c, Loe thou shalt conceiue and beare a son. And thus in the wombe of the Virgin, hee toke the armour of the dead knight, that is to say, he toke the manhode of Adam our foresather,

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and

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and saued the Citie, that is the world with mankinde from perill, by his blessed passion that he sufferd on the crosse, and that he put the armour againe into the graue when his blessed bodie was buried, but the citizens enuied him, that is to say, the Iewes of Iurie accused him to Pilate, and laied the law against him, saying. If thou suffer him thus, thou art not Cæsars freind, wee haue a law and attar the law hee ought to dye. Iohn 19. 12. And thus our Lord Iesu Christ of his enimies was condemned to the death of the crosse, and after ascended vp to Heauen, where our Lord Iesu bring vs all. Amen.

## The Argument.

¶ The fornicatiō of wicked worldly men is heere detected by the prouidence of God, and by his gracious fauour the sinner is deliuered out of the thraldome of sin vnto the libertie of life euerlasting,

## The eight Historie.

There

**T**here raigned sometime in Rome  
 a mightie Emperour and a wise  
 named Betolde, which ordained a  
 law that what woman were taken in  
 adultrie her husband beeing a liue, shee  
 should be cast into perpetuall prison.  
 Ther was that time a Knight that had  
 a faire Lady to his wife, which commit-  
 ted adultrie her husband being a liue,  
 and was with Childe, therefore by the  
 law she was put in prison, where with-  
 in short time after shee was deliuered  
 of a faire Sonne. The Childe grew vp  
 till hee was seauen yere old, his mother  
 daily wept bitterly. And when the childe  
 heard this, he said to his mother: **O** mo-  
 ther why weepe yee thus, and for what  
 cause are you thus perplered. Then said  
 his mother. **O** my sweet Sonne, I haue  
 great cause to mourne, and thou also, for  
 aboue our heads is people walking, and  
 the sunne shineth in clærenesse, and great  
 solace haue all men that are aboue vs,  
 and wee bee heere continually in such  
 darknes that I may not see thee, ne thou  
 me, alas that euer I conceived thee.

D.iii.

Thou

## The Historie of

Then saide the Sonne, such ioy, ne such light as ye spake of saw I neuer, for I was borne hère in this darknesse, therefore if I had meat & drinck inough hère would I liue all y daies of my life, therefore mother weep ye not, but show me solace. This lamentation that was betwene the mother & the son, heard the Emperours steward that stood about their heads, whereof hee had great compassion, & went vnto the Emperour, and knéling, besought him of his grace, that the mother and the son might be deliuered out of prison. The Emperour as a mercifull Lord graunted that they should be deliuered. Neuerthelesse if they trespassse so in time to come, they should be punished with double paine, & after that they were deliuered, this woman ended her life in that Citie ioyfully.

## The Morall.

Déere friends, this Emperour is the Father of heauen that made this law, that what married woman, that is to say, what soule that is espoused to our Lord, and doth commit adultry, that is to say, doth

both worship strange gods, should be cast  
 in prison of hell, therefore y<sup>e</sup> sinfull soule  
 hath great cause to weepe, for she is de-  
 barred from ligh, that is to say, from the  
 ioyes of heauen. Her son y<sup>e</sup> desired meat  
 & drinck, are the wealthie wicked world-  
 lings of this world, that say to the pre-  
 lates of the Church, & to the Preachers  
 that preach vnto them the ioyes of heuen  
 that while we may liue & haue all the  
 solace of the world, we desire none other  
 heauen. The steward that heard their la-  
 mentation is our lord Iesus, that know-  
 eth all the piniities of our sorrowfull &  
 repentent hearts, for our sins besought  
 the Father of Heauen for vs, that we  
 might bee deliuered from the prison of  
 sinne, and that we might come to ever-  
 lasting life, to the which bring vs all  
 our Lord Iesus. Amen.

### The Argument.

¶ Christ proclaymeth the ioyfull feast  
 of heauen, wherein the Lambe, that is,  
 the poore Preachers of the Gospell,  
 haueing their sight or knowledge in  
 D.iiii. Gods

## The Historie of

Gods word, supported of the blinde laytie, and each doe mutually comfort other, till they approch vnto the proclaymed feast of perpetuall felicitie.

## The ninth Historie.

**S**ometime in Rome dwelt an Emperour named Pompey, which aboue all other things was mercifull. This Emperour proclaymed throughtout all his Empire a great feast, and that poore and rich should come to his feast: And who so euer came to that feast should not onely bee well fed, but also hee should haue great giftes. When the Herawld had warned all manner of men to come to this feast, at that time there was two poore men lying by the way, the one was lame, and the other was blinde. Alas and woe to vs both how shall we do, for the Emperour hath proclaymed a feast, & whosoever commeth there shall not onely bee well fed, but also hee should haue great giftes, and I am blinde, and thou art lame how shall wee doe. Then said the

the lame man to the blinde man, I shall tell thee good counsell, if thou wilt doe after mee, thou shalt let for nothing, I am lame and feeble and may not goe, nevertheless I may see, & thou art blinde and strong and maist not see, take thou mee vpon thy backe and beare mee, and I shall leade thee the right way, & thus shall wee both come to the Emperours feast. Then saide the blinde, after thy counsell let vs doe, come on my back and I shall beare thee, and thou shalt lead me the right way, and so they did that they came both to the feast, & receiued great rewards and giftes among other men. And thus ended their liues in peace.

### The Morall.

Deere friends this Emperour is our sauour Iesu Christ, that proclaymed a feast, that is to say, the ioyes of Heauen vnto the which ioyes hee called all mankinde, and forsaketh no man that will come vnto him. This lame man betokeneth the poore ministers of the Gospell, which wanting worldly pleasures, liue by the prouidence of God. And this blind

D.b. man

## The Historie of

man be tokeneth the lay men which knoweth the right way to heauen. It be houeth that the blind men to wit, the lay men to beare the lame men, that is to say, the Minister of the gospel, sustaining & feeding them with the duties of the Church, then the ministers in Gods cause, are bound to teach & to enforme vs the way to heauen, wheras we shall not onely haue a feast, but also great reward and ioy, vnto the which God bring vs all. Amen.

### The Argument.

¶ Heauen and hell are heere compared to two cities, to these cities are two contrarie waies, to heauen (which is the Citie of all heauenly treasure & felicitie) is a narrow, crooked craggie, & painfull way, hauing three enimies, the Diuell, the world, and the Flesh. To hell, (being the Citie or cinck of sorrow and sadnesse) a faire way, broad, plaine, & easie hauing three guides to wit, pride of life, couetese of the eien, concupiscence of the flesh.

### The tenth Historie.

**S**ometime in Rome dwelt an Emperour named Folliculus, the which was



was right wise, mercifull & rightfull in all his works. This Emperour builded in the East a noble Citie, wherein hee put all his treasure and precious stones and riches to be kept.

Unto this Citie the way was stonie and full of bꝛambles and sharp thornes, and thꝛee knight were armed ready to fight with them that would come to that Citie. Therfore the Emperour ordained that whosoever overcame these knights should enter the citie, & take at his will of the Emperours treasure. After that, this Emperour did make in the North west, a citie wherein he ordained all manner of paine, tormenting, sorrow & mischief, for malifactors, to the which was a broad way, verie delectable, growing full of Roses & faire Lillies, and in that way were thꝛee knights, euer wayting if any man came towards the Citie of the North, to serue him with all maner of delicates and necessary prouision.

And if it fortune any man to enter within that citie, the custome was such that the people would take & binde him hand and fote, and cast him in prison, there

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ther to abide the comming of the iustice.

When this was cryed throughout all the Empire, there were two Knights dwelling in a Citie there be aside, one named Ionathas, who was a wise man, the other hight Pyrrhus which was a foole, nevertheless there had continued betwixen them great loue. This Ionathas said to Pyrrhus. Dære friend there is a common cry made throughout all lands, that the Emperour hath made a citie in the East wherein he hath put all his treasure, and whosoever may enter that Citie, shall take of the treasure what he list, therfore my counsell is that wee goe to that citie, Then said Pyrrhus thy counsell is good, and I desire thee to fulfill it.

The wise Knight saide, if it bee so that thou wilt follow my counsell, I pray thee that faithfull friendship may continue betwixen vs, and in token of loue that thou wilt drinke my blood, and I shall drinke thine, that none of vs depart ne faile other in this iourney.

The foolish Knight said it pleaseeth me right well all that yee say, wherefore they were both letten blood, and each of them

them dranke others blood.

When this was done, they went forth together on their iourney, and when they had done thre daies iourneys towarde the Citie where the Treasure was, they came to a place, where was two wayes, one was sharp, stony and full of thornes, the other way was plaine and faire, and full of sweetnesse and delights. Then saide the wise Knight to his fellow. Dære friend here are two waies, one sharp & thornie, neuertheless if wee goe this way we shall come to this Citie that is so rich, and there shall wee haue that we desire.

Then said the foolish knight to his fellow, I wonder greatly at you that you speake such things, for I will rather beleeue mine eyes then your words, I see here openly, and so doe ye, that here is a hard way and full of thornes, and as I haue heard say, there bee three Champions armed in this way: ready to fight against all men that goe that way towarde the Citie of the East, and therefore I will not goe that way, but here is (as ye may see) another way  
plain

## The Historie of

plaine and easie to walk in, and this way there are three knightes readie to serue vs and giue vs all maner of things necessarie to vs, & therefore by this way will I goe, and not by that other way. Then sayde the wise knight, certainly if wee goe by that way, wee shall bee led into the Citie of the North, wherein there is no mercie, but perpetuall paine and sorrow, and there shall we be taken and bound and cast in prison.

Certainely said the foolish knight, this way is the readie way, and as I bee leue it is more profitable then the other way. Then went they both south the faire way, and anon three knights met with them, which receiued them courteously for one night, and gaue them all manner of thing that was necessarie to them. And on the morrow they took their iourney south toward the cittie, when they were within the cittie, anon the Emperours officers met with them and sayde: deere friendes why come ye hether, insomuch that ye know the law of this citie is so cruel of long time herebefore, southly ye shall bee serued now  
after

after the law. Anone they tooke the wise  
to knight and bound him and put him in  
prison, and after that they tooke the fo-  
lish knight and bound him fast and cast  
him into a ditch. Sone after it befell that  
the Justice came to the Citie to give  
iudgement on them that had trespassed  
the law, and anon all the prisoners were  
brought forth befoze the Justice, among  
whom these two knights were brought  
forth, one from prison, & the other from  
the ditch. Then said the wise knight to  
the Justice: Reuerend Lord, I com-  
plaine of my fellow that is guiltie of my  
death, for when we two came to the two  
waies whereof the one ledde to the Ci-  
tie in the East, and the other to this  
Citie, I tolde him all the perill of this  
Citie, and the reward of that other ci-  
tie, and hee would not beleue mee, and  
said to mee in this wise, I beleue mine  
owne eien better then thy wordes, and  
because hee was my fellow, I would not  
lette him goe alone in this way, and  
thus came I with him, wherefoze he is  
the cause of my death. Then said the fo-  
lish knight, I complaine that hee is the  
cause

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cause of my death, for it is not vnknown  
en to you all that I am a fole, and he a  
wise man, and therefore he should not so  
lightly haue followed my folly, for if he  
had forsaken his way, I should haue fo  
lowed him, and therefore he is cause of  
my death. Then saide the iustice to the  
wise knight, because that thou with all  
thy wisdom and great vnderstanding  
so lightly consented & followed the will  
of the fole and his foolish workes, & thou  
fole because that thou wouldest not do  
after the counsaile ne fulfill the holesom  
wordes of the wise man & beleue him, I  
giue iudgement that ye both bee hanged  
for your trespasse. And so it was done,  
wherefore all men praised greatlie the  
Iustice for his discret iudgement.

### The Morall.

Dere friends this Emperour is al  
mightie God, and in the East is the Ci  
tie of Brauen, wherein is treasure infi  
nit. And vnto this Citie is an hard way  
& full of thornes, that is to say, the way  
of repentaunce, by the which way fall  
few

few walketh, for it is hard and strait accord-  
ing to holy Scripture, saying thus. *Arcta est via que ducit ad vitam.* It is a  
straight way that leadeth to everlasting  
life.

In this way are three armed knights,  
that is to say, the Diuell, the world, and  
the flesh, with whom it becometh vs to  
fight, and to obtaine the victory or we  
may come to Heauen. The second Citie  
that is in the North is hell, and to this  
accordeth Scripture, saying thus. *Ab  
aquilone pondetur omne malum.* Out  
of the North cometh all euill. Cer-  
tainlie to this citie is the way plaine  
and broade, and walled aboute on every  
side with all maner of delicates, wherfore  
many men walke by this way. The three  
knights that giueth to every man going  
this way what thing them needeth, are  
these: Pride of life, couetousnesse of the  
eyes, & concupiscence of the flesh, in which  
three y wretched man greatlie delighteth,  
& at the last they lead him to hell. This  
wittie knight becometh the soule, & the  
foolish knight becometh the flesh, the  
which is alway foolish, and at all times  
C. ready

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readie to doe euill. These two are sel-  
lowes & knit in one, for either of them  
drinke others blood, that is to say, they  
shall drinke of one cup, either ioy or  
paine shall they haue after the day of  
dome.

The soule chooseth the way of repen-  
tance, and in as much as shee may, shee  
striveth the flesh to doe the same. But  
the flesh neuer thinketh what shall come  
after, and therefore she goeth in the de-  
light of this world, & flesh, the delight  
of repentaunce. And thus the soule after  
the death is cast into hell, and the flesh  
is cast into the ditch, that is to say, in-  
to the grane. But then the Iustice com-  
meth, that is our Lord Iesu Christ, at  
the day of dome, to iudge all manhood.  
Then the Soule shall complaine vpon  
the flesh, and the flesh vpon the Soule.  
But then the Iustice that will not bee  
deceiued neither by prayer ne by price,  
shall condempne the Soule, because she  
followed the frailtie of flesh, and also  
he shall condempne the flesh because it  
would not beleue the Soule, where-  
fore let vs studie to tame our flesh, that



we may obey God, & then shall we haue  
euerlasting life. Unto the which bring  
vs our Lord Iesus Christ. Amen.

### The Argument.

The soule of man being possessed in the  
princely territory of Paradise, was by  
the Diuell prouoked to sin against her  
creator, & for the same transgression so  
being thence in to this wide world exi-  
led: lost that her heritage: But by  
Christes precious death & passion was  
restored vnto a more happie heritage of  
euerlasting felicitie.

### The II. Historie.

Here dwelled some-time in Rome  
a mightie Emperour named Fre-  
dericke, which had no children  
saue one onely daughter, to whom  
this Emperour after his decease be-  
queathed all his Empire. This vnder-  
standing an earle that dwelt ther beside,  
came vnto this young lady & wooed her,

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and

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and prouoked her to sinne all that hee might, wherefore this young Ladie in short processe of time enclined to the Earle, and this Earle anone lay with her, and defiled her, and after that shee departed from her heritage, and exiled her out of her Empire, wherefore shee made great lamentation, and fled vnto a realme there beside, whereas shee daily wept and mourned. It befell after on a day that while she sat mourning by the hie way side, there came riding by her a faire young knight vpon a good horse, which came towards her a great pace, and verie courteously saluted her, & asked the cause why she mourned so sore. Then answered she and said.

My reuerend Lord I am an Emperors daughter descended of roiall blood, my father is dead which left me all his Empire because hee had none other heire, and after his decease an Earle there beside deceiued mee, defloured my virginity, and after that, hee put me violently out of mine heritage, so that now I am faine to begge my bread from doore to doore, and this is the cause of my sorrow.

Then

Then said the knight, faire damosell I haue great compassion on thy beautie & on thy gentlenesse, therefore if thou wilt grant mee one thing, I shall fight for thee against the Carle, & I protest vnto thee the purchase of victorie.

Then said shee, alas good sir, I haue nothing that I may giue vnto you but my selfe. And I aske no more of thee said the knight, but that thou wouldest be my wife & loue no man so much as me. Then saide shee. Reuerend sir, that I will doe gladly, and more if I might.

Then said the knight, I will that thou doe for mee nothing, but if it fortune mee to die in fight for thee, and obtaine the victorie, thou shalt take my bloodie shert, and hang it vpon a beame in thy chamber, and this thou shalt doe for two things. The first is, that when so euer thou beholdest the shert, thou shalt weepe for mee. The second is, that what so euer man come to wooe thee to bee his wife, thou shalt then hastely runne vnto thy chamber and beholde my bloodie shert, and thinke heartely with in thy selfe thus.

## The Historie of

The Lord of this shire died for my loue  
in battell, the which recovered my heri-  
tage, God forbid that I should take any  
other man after his death. Then said she.  
Reuerend sir, all this shall I fulfill by  
the grace of God. And when the Knight  
heard this, he assayed to fight against  
the said Earle and obtained the victorie,  
and the Earle was overcome and fled :  
and this young Lady was brought and  
receiued againe into her heritage.

Nevertheless the Knight was dead-  
ly wounded in that battell, whereof he  
died, but as he died he bequeathed his  
bloodie shire vnto this Damsell, desiring  
her to keepe her promise. When this yong  
lady heard of his death, she wept sore &  
made great lamentation for his death.  
And in his shire was cunningly wrought  
this verse. Thinke on him and haue in  
minde : that to thee was so kinde. Anone  
when she had receiued the shire, she hang-  
ed it vpon a beame in her chamber, and  
as oftentimes as she beheld it she wept  
bitterly. It befell not long after that the  
States of the Empire came to her & des-  
ired her to take a husband. But then she  
went

went to her chamber & beheld the bloody  
 shirt, then wared she sorrowfull & saide  
 oftentimes, woe and alas thou sufferedst  
 death for my loue, and thou also recou-  
 redst againe mine heritage. God forbid  
 that I should take any other man, moe  
 but thee. And thus she answered euery  
 man that came to her, and so they went  
 away disapointed of their purpose, and  
 ended her life in peace and rest.

### The Morall.

Dære friends this Emperour is the  
 father of heauen, & his daughter is the  
 soule of man, made to the similitude of  
 God, to whom god gaue & bequethed the  
 Empire of Paradise. But there came an  
 Earle, that is the Diuell, & prouoked her  
 to sin, when she eate of the apple, & said  
 to her thus. In what houre yee eate of  
 the apple, yee shall be like Gods, where-  
 fore we breaking Gods commandement  
 we were all exiled out of Paradise, and  
 chased to the realme of this world, hære  
 to liue in great wretchednes: like as the  
 psal. saith: *In sudore vultus tui.* In the swet  
 of thy face shalt thou eate thy bread.

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But

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But then came a faire young Knight and a strong, that is to say, our Lord Iesu Christ, which had compassion vpon mankind, taking vpon him our flesh and our blood, gaue battaile to the Diuell and overcame him, and thus wan hee againe our heritage. Therfore let vs doe as this young Lady did, lay wee vp this bloody shert, that is to say, the minde of the passion of Christ on the beame of our hart, and thinke we how our lord Iesu Christ shed his pretious blood for vs. And if any man, that is to say, the Diuell or anie other would stir vs to sinne, anon think wee of the passion of Christ, and say wee thus. I shall take none other but thee which hast shed thy blood for mee, & thus shall wee win euerlasting life. Unto the which God bring vs all. Amen.

## The Argument.

¶ Wee are heere generally aduertised of honouring the Sabboth day, how for the redeeming of time to bee occupied in Ghostly contemplation profitable

table to the soule and body. The Preachers of gods word oft times for saying truth purchase inconuenience, if we bestow our talents in the amplyfieng of faith, and furthering one another with good workes : wee shall then inherite the fruition of eternall blessing prepared for the elect of Christ Iesus.

### The 12 Historie.

Sometime dwelt in Rome a mightie Emperour named Appolonius which ordayned soꝛ a law that euery man upon paine of death should celebrzte the day of his natiuitie.

This Emperour called to him a clarke that hight Virgill, & said. My dære master, there bæ many hainous offences done in my empire contrary to the law, heresore I pray thee that thou by thy cunning would make some craft where by I may know who trespasseth against the law priuely oꝛ appertly.

Then said Virgill, My reuerend Lord your will shall be done. Anone this Vir-

C.v.

gill

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gill throught his craft made an image  
in the midst of the citie of Rome, which  
denounced & told the Emperours mes-  
sengers who trespassed against the law  
& who not. There was at that time dwel-  
ling in the Cittie of Rome a smith that  
hight Focus, which for nothing would  
celebrate the natiuitie of the Emperour.  
It befell vpon a night as the smith lay  
in his bed, hee thought vpon the image  
that had accused many men beefore,  
dread lest the image would accuse him.  
Wherefore he rose & went to the image  
and said. I make a vow to God if thou  
accuse me, I shall breake thy head. And  
when hee had thus said, hee went home.  
The Emperour on the morrow after  
following sent his messenger to the Image  
(as beefore times hee was accustomed)  
to know and vnderstand who had trespa-  
sed against the law. And to them the  
said the image, lift vp your eyes and be-  
hold what is ingraven in my forehead.  
And then they looked vp and saw the  
posie written. Tempora mutantur homi-  
nes deteriorantur. Times bee chaunged  
and men become worse and worse.



For who will say the truth shall haue his head broken, therefore goe yee forth to your Lord and tell him all that yee haue red & sene. The messengers went forth and tolde the Emperour all that they had heard and sene.

Then said the Emperour arme your selues and goe to the Image, and if that you find any man that haue mencioned or threated to hurt the Image, binde him hand and fote & bring him to mee. Then went the messengers forth to the Image and said to it. Tell vs the truth if any man haue threated thee, and wee shall reuenge thee anone. Then said the Image. Take the Smith Focus, for hee is the man that will not honour the natiuitie of the Emperour: straight way the messengers led forth the Smith before the Emperour and therebpon examined him why hee kept not the day of the Emperours natiuitie, in reuerence & honour according to the law: Then answered the smith & said, Reuerend lord, I beseech you that yee will heare mine excuse, and if I aunswere not reasonable to all manner of points that yee will

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Will aske mee, I will yelde mee fully to  
your grace. Then saide the Emperour, I  
shall heere thee, and that is rightfull I  
shall doe. Then saide the Smith, It beho  
ueth mee to haue viii. d. euery day in the  
weeke, & that I cannot get without great  
labour, and therefore I may in no ma  
ner wise keepe that day holie day more  
than other dayes : Then saide the Em  
perour. Why behoueth it thee to haue  
these viii. d. Then saide the Smith, I am  
bound to pay daillie ii. d. and ii. d. I  
lend, and ii. d. I leese, and ii. d. I spend.  
Then said the Emperour tell mee more  
expresely of these viii. d. Then said the  
Smith. I am bound euery day to paie  
ii. d. to my Father, for when I was  
young, my Father spent on mee ii. d. dai  
lie, and therefore am I bound to helpe  
him, and pay him againe his ii. d. for his  
sustentation. Also ii. d. I leese on my  
wife. Then said the Emperour why le  
sest thou that ii. d. on thy wife ? Then  
saide hee, where saw ye ever woman but  
shee had one of these points, eyther she  
is wilfull, or contrary to her hus band,  
or hotte of complexion, and therefore  
that

that I giue her I leese. Also ii.d. I lend  
to my son, wherwith he is sustained, that  
when I come to age & pouertie, he may  
pay me againe ii.d. like as I doe my fa-  
ther. Also I spend ii.d. on my selfe in  
meat & drinke, and that is little inough.  
Then said the Emperour thou hast an-  
swered well and wisely. Not long after  
it befell that the Emperour died, & this  
Smith Focus was chosen to be Empe-  
rour, because he spent his viii.d. so wise-  
ly and so profitably, and thus hee ended  
his life in peace and rest.

## The Morall.

Deere friends this Emperour is our  
blessed Sauour Jesus Christ, which or-  
dained by his holy law that euery man  
should keepe his holy Saboth day.

This Virgill that made this image  
is the holy Ghost, which established a-  
mong vs, Preachers to teach vertues,  
and to reprove vices, and that should  
not spare the poore neither the rich. But  
now if a Preacher would say the truth  
against any man, anon he shall be threa-  
tened

## The Historie of

tened of the enemies of Christ, that is to say, by euill men that neyther loue God nor man, wherefore the Preacher may say now a daies that poley which was written in the forehead of y<sup>e</sup> Image, Times beene changed from good to ill, and men become daily worse: for who so would say the truth now a daies, shall haue his head broken. Therefore it is neede they be armed, that is to say, that euery preacher be armed with vertuous examples of their good life towarde others, and then it needeth not to dread, in somuch that they haue the truth of God to stand by them, according to the Apostles saying, Si Deus nobiscum, quis contra nos. If god be with vs who is against vs. By this smith Focus is understood euery good christian man, which dayly should spend his time in warie redeming euery houres trauaile with some profit corporall and spirituall, and then ought he to be presented before the heavenly Emperour. This Focus paid ii. d. to his father, & so we should pay to our Father of Heauen ii. d. that is to say, honour and loue. For when we were the children

childzen of wretchednesse & put in bondage, almightie God sent downe to the earth his sonne to redēme vs according to S. Iohn the Euangelist saying : Deus dilexit mundum vt filium suum vnigenitum daret pro mundo. God loueth the world so well that hē would giue his onely son for the saluation of the world. Also this Focus lent ii. d. to his son, that is to say, euery christian man ought to lend to the son of god our lord Christ Iesu good firme faith & fruitfull good works & deedes in our life, and he will repay vs againe at the day of dome with his heuenly mercy, when soule & body shalbe glorified, & in that hē is our brother, it may well be proued by the text of Esay, saying thus. Puer natus est nobis, &c. A child is borne to vs. This Focus lost ii. d. on his wife. Thy wife betokeneth the flesh vpon whom thou lost ii. d. that is, vnlawfull loue and consent to sin, for why the flesh is contrary to the spirit, & euer is readie to harme. This Focus also spent ii. d. on himselfe, that is, by the first penny yē shall vnderstand penance done, in which the soule greatly delighteth in heauen,  
and

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and ther is glorified. And by the second penny we ought to vnderstand the steadfast perseuerance in amendement of life, for he that abideth vnto the end, shall be saued. And who that spendeth well these two pns, shall obtaine cuerlasting life. Vnto the which bring vs our Lord Iesu Christ. Amen.

## The Argument.

Man being blind through sin, & either by infirmie of fraile flesh, or suggestion, trespassing with euill and lewd company, though God of his mercy be favourable vnto him in his life time by reason of the foresaid respects, yet if he accustomably walke him selfe to the drinke of this worldly wickednesse, his wilfull blindnes shall not ther excuse him, but accuse him in the day of iudgemēt most greuously to haue offended God in abusing his mercy offered, and therfore least worthy to haue the reward of the simple soule that repentantly, yea with modestie, liueth toward the fruition of cuerlasting blisse.

The



## The 13. Historie.

**S**ome tyme in Rome dwelled a noble Emperour which among all other vertues loued best Mercy, wherefore he ordained a law that every blind man should haue an hundred shillings by the yere of his treasure. It befell on a day that there came certayne men to a Tauerne to drinke winne, and after these men had sitten in the Tauerne three daies, the fourth day they were greatly in the Tauerners debt, and had no money to pay for their wine, wherefore the Tauerne came to them & charged them that they should not depart till they had paid for their wine. Then said one of the drinkers to his fellowes: *Sirs quod hee*, the Emperour hath made such a law, that every blind man shall haue an hundred shillings of his treasure, therefore let vs cast lottes among vs and to whom the lot falleth, let his eyes be put out, and so may he goe to the Emperours pallaice and get an hundred shillings.

¶

And

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And this grealy reioysed them, & saide that the counsaile was right good, wherfore they cast lots among them and the lot fell on him that gaue the counsaile, and than his felowes sorthwith put out his eyen. And when he was blinde he went to the Emperours pallatce, & asked of the steward an hundred shillings, according to the Emperours law.

Dere friends said the steward, thou mightest see with both thine eyes yester day, & thou also vnderstandest the law amis, for the law is made for men that are blinde through infirmities, or by the will of God, & yester day thou hadst thy sight in the Tauerne, but wilfully thou hast lost thine eyen, therfore goe to the tauerne againe to thy fellowes & discharge there that thou owest, for here gettest thou not a farthing. Then went this wretched man sorth and told his fellowes of this stewards answer, and with that came in the tauerne and depoyled them of all their clothes, and beat them, and thus done them with shame out of the citie, and so were they neuer seene there after.

The



## The Morall.

Dere friends this Emperour is our  
Saviour Christ, which ordained for a  
law that euery, blinde man should haue  
an hundred shillings of his treasure.  
This blinde man betokeneth euery sin-  
ner, which sinneth through in firmities,  
repenting of the diuill, the world, and  
the flesh, which shall receiue an hundred  
shillings, if he be inwardly repentant of  
his sinnes, that is to say, hee shall haue  
an hundred times more ioye, according  
to scripture, saying thus: Centuplum ac-  
cipietis & vitam eternam possidebitis. **¶** Wee  
shall receiue an hundred times more ioye,  
if wee bee repentant and turne from sin,  
and also wee shall haue euerlasting lyfe.  
These men that came to the Tauerne  
to drinke Wine, bee sinners, which of-  
ten times come to the Tauerne of our  
aduersary the diuell, and drinke of his  
farnall appetites, that is to saye, they  
there consume and wast away all ghost-  
ly vertues, which they receiued when  
they receiued y<sup>e</sup> sacrament of Baptisme,

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where

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Wherefore the diuell our enimie despoileth them and maketh them to leaue their good deeds that euer they wrought before they cast lots, that is to say, the cast among them the custome of sinne and this lot of sinne falleth on such as are vnthankfull and without mercy, and such a man wilfully becommeth blind that is to say, he becommeth wilfully foule sinner like Judas, that betrayed our Lord without any suggestion or entisment and therefore such men sinne more grievously, when they come before the altarward, that is to say, before the prelates of the Church, they may not lightly obtaine the ioyes of Heauen, for why they be not in the right way to leaue their sinne.

Therefore studie we withall our diligence, to please God, that we may obtaine euerlasting life: which is laid out in store for all those that liue modestly looking for the eternall saluation. Unto the which bring vs our Lord Iesu Christ. Amen.

## The Argument,

**A** certaine initiat vow of loue being made betweene the soule of euery faithfull Christian & the daughter of Iesus, eternall life, wee haue to consider the mercifull & gracious couenant of god towards the faithful & careful of his couenant, & their owne vow was to study to be furnished with all diuine vertues, so as they at the prefixed day of promise vndefiled, shall then wisely purchase the promised place of everlasting glory, for all them that seeke the glory of God and their soules health.

### The 14. Historic.

**I**n Rome dwelled sometime a mighty Emperour named Pili-  
 mus, which had onely a daughter a Damosell, faire and gracious in the sight of euery man, which had to name Aglaes. There was also in the Emperours pallace a gentle knight that loued this Lady aboue all things in the world, It befell after vpon a day

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## The Historie of

that this knight talked with this Lady and vttered in secret wise his desire to her. When said shee courteously, sith ye haue vttered to mee the priuie of your heart. I shall in like wise for your loue vtter to you the secrets of mine heart, and truely I say that aboue all other I loue you best.

Then said the Knight, I purpose to visit the holy Land, and therefore giue mee your trouth, that this vii. yere ye shall take no other man, but onely for my loue to tarrie for mee so long, and I come not againe by this day vii yere, take then what man ye like best. And likewise I shall promise you that within this seauen yere, I shall take no wife. When saide shee, this couenant pleased mee well: When this was said, each of them betrothed other, & then this knight tooke his leaue of this Lady and went forth to the holy Land. Anone after that the Emperour treated with the King of Hungarie for the marriage for his daughter. Then came the King of Hungarie to the Emperours pallaice to see his daughter, and when he had seen

her, he liked mervailously well her beauty and her goodnesse, so that the Emperour and the King were accorded in all things as touching the marriage, vpon the condition that the Damosell would consent. Then called the Emperour the yong Lady to him and said. O my faire daughter, I haue provided for thee that a King shall bee thy husband, if thou wilt consent, therefore tell mee what answer wilt thou give to this.

Then said shee to her father, It pleaseth mee well, but of one thing deere father I you beseech, if it might please you to graunt mee for the loue of God, I haue anownd my chastitie onely to God for this vii. yere, therefore deere father, I beseech you for all the loue that is betwene your gracious fatherhode and me, that ye name no man to bee my husband till this vii. yere bee ended, & then I shall bee ready in all things to fulfill your will. Then saide the Emperour, sith it is so that thou wilt no husband haue this seauen yere, I will not breake thy vow, but when these seauen yeres bee passed, thou shalt haue the King of  
F.iiii. Hun-

The Historie of  
Hungary to thy hus band.

And then the Emperour sent forth his letters to the King of Hungarie, praying him if it might please him to abide vii. yeres for the lone of his daughter, & then should hee speede of his intent without faile. Whereof the King was pleased and graunted to abide the promised day.

And when these vii. yeres were ended saue a day, the young Ladie stood in hir chamber window and wept soze, saying thus. Woe and alas, as to morrow my loue promised to be with me againe from the holy land, & also the king of Hungarie to morrow will bee here for to marrie mee, according to my fathers promise, & if my loue come not at a certaine houre, then am I vtterly deceiued of the inward loue of him.

When the day came the King arayed him towarde the Emperour with a great companie to marrie his daughter, and was royally bee scene and arraied in purple. And while the King was riding on his way, there came a knight sodainly riding by him, to whom hee saide thus.

Dære

Deere friend whence art thou, and  
whence comnest thou. The Knight an-  
swered and saide. I am of the Empire  
of Rome, & now am come late from the  
Holy land, and am ready to doe you ser-  
uice such as I can. And as they rode  
talking by the way, it began to rayne  
so fast, that all the Kings apparell was  
almost spoiled. Then saide the Knight,  
Oy Lord, quod he, ye haue done foolishly  
for as much as ye brought not with you  
your house. Then saide the King why  
speakest thou so, my house is large and  
broad & made of stones and moyster, how  
should I then beare with me my house,  
thou speakest to mee like a fowle. When  
this was said, they rode farther till they  
came to a great water and a deepe, the  
King smote his horse with his spurres  
and leapt into the Water, so that hee  
was almost drowned. When the knight  
saw this, & was ouer on the other side  
of the water without perill, hee saide to  
the King. Ye were in perill, and there-  
fore ye did foolishly because ye brought  
not with you your brydge. Then saide  
the King, thou speakest meruailously,  
F. b. my

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my bridge is made of lime and stone, containeth in quantitie more than halfe a mile, how should I then beare with me my Bridge, therefore thou speakest foolishly. Well said the Knight, my foolishnesse may turne thee to wisdom.

When the King had ridden a little farther, hee asked the Knight what time of the day it was. Then said the Knight, if any man haue list to eate it is time of the day to eate, and therefore my reuerent Lord I pray you to take a modicum with mee, for that is no dishonour to you, but great honour to mee, before the States of this Empire. Then saide the King, I will gladly eate with thee. They sat both downe in a vine garden, and all that were with the King and with the knight dined. And when dinner was done, and that the King had washen, the Knight said to the King. My Lord quod hee, ye haue done foolishly, for that ye lead not with you your father and your mother. Then saide the King, what sayest thou, my Father is dead, and my mother is old, and may not trauaile, how should I then bring them with me, there



therefore to thee I say the trouth, a fou-  
lisser man then thou art saw I neuer.

Then said the knight, euerp worke is  
prayed at the end. When the knight  
had ridden a little farther, and was  
nere to the Emperours Pallace, the  
knight asked leaue to goe from him, for  
this cause, hee knew a nurer way to  
the Pallace to the yong Lady, that hee  
might come first and lead her with him.  
Then said the King, I pray thee sir tell  
mee by what place nicanest thou to ride.  
Then saide the knight I shall tell you  
truth, this day seauen yeere I lest a net  
in a place, and now I purpose to visit it  
and draw it to mee, and if it bee broken  
I will leaue it, and if it bee whole then  
will I take it to mee, and kepe it as a  
precious Jewell, and when hee had said  
what him list, hee toke his leaue of the  
King and rode forth, and the King kept  
the broad high way. When the Em-  
perour heard of the Kings comming, he  
went towards him with a great com-  
panie and royally receiued him, causing  
him to shift his wet clothes and attire  
him againe with new clothes.

And

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And when the Emperour and the King were set to meate, the Emperour welcommed him with all the chere & solace that he could. And when they had dined the Emperour asked tidings of the king. My Lord said he. I shall tell you what I heard this day by the way. There came a knight to mee & reverently saluted me, & anone after there came a great raine, which greatly spoiled my apparel, and anone the knight said, sir thou hast done foolishlie, for so much as thou broughtest not with thee thy house. Then said the Emperour what clothing had the knight on him. A cloake quod the king. Then said the Emperour, forsooth y was a wise man, for the house wherof he spake was a cloake, and therfore hee said to you that yee did foolishly because yee came with-out your cloake, for if you had brought with you a cloake, the had not your clothes bene spoiled with raine. Then said the king, when wee had ridden a little farther, wee came to a deepe water, I smote my horse with my spurs and almost I was drowned, and he stode on the other side of the water and found

found no perill, and then said he to mee,  
ye haue done foolishly, for so much that  
ye led not with you your brydge. For  
soth said the Emperour hee sayd truth,  
for he called the brydge your squires, that  
should haue ridden befoze you, & assay-  
ed the deepe nesse of the water. Then said  
the King we rode further, and at the  
last hee prayed me to dine with him, and  
when we had dined he said, I did vn-  
wisely, for I ledde not with me my fa-  
ther and my mother. Sothly saide the  
Emperour he was a wise man and said  
truth, for he called your father and mo-  
ther bread and wine, and other vittailles.  
Then said the King we rode further &  
anone after hee asked mee leaue to goe  
from mee and asked mee diligently whe-  
ther he went. And hee answered againe  
and said: This day vii. yere I left a  
Nette in a priue place, and Now I will  
ride to visite it, and if it bee broken or  
tozne, then will I leaue it, and if it bee  
as I left it, then shall it bee to mee right  
precious, and I shall beare it with mee.  
When the Emperour heard this, hee  
cryed with a loud voice and sayde: D  
ye

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pée my knights and my seruants come  
pée with me spedely vnto my daughters  
chamber, for soothly that is the net where  
of y<sup>e</sup> knigh spake. And anone his knights  
and his seruants went vnto his daugh-  
ters chamber and found her not, thefoze  
said knight had taken her with him.  
And thus the king was deceiued of the  
damosell. And he went home againe to  
his owne country ashamed.

## The Morall.

Dære friends this Emperour is our  
Lord Iesu Christ, and this faire daugh-  
ter is euerlasting life, the which the Em-  
perour had ordained for kings, knights,  
and other men. The Knight that lo-  
ned this young lady, is euery good chri-  
stian soule, which holdeth himselfe, not  
worthy to come in the sight of God, vn-  
to such ioy as the Apostle saith, Non sunt  
condigni passionē huius temporis ad fu-  
turā gloriā. They be not so worthy of suf-  
fering this time to attaine vnto y<sup>e</sup> gloze  
that

that is to come. This knight was vii. yeeres absent from his loue, liues a good christian man all the daies of his life should labour and trauaile in fulfilling the vii. woorkes of mercy. By the faying that came without a cloake in the raine, is to vnderstand some mightie men of this world which haue cloakes to couer all their other clothes. By this cloake is vnderstood charitie, as the apostle sayth. Caritas cooperit multitudinem peccatorum. Charitie couereth the multitude of sinnes. But many men haue not this cloake, wherfore they bee wet in the raine of pride, auarice, and litchery.

This King also was almost drowned because he lacked his brydge, that is to say, perfect faith. For we see dayly that there may no man passe ouer a great water broad & deepe without a brydge, or some other thing that is able to beare him. Right so without faith it is impossible to please God. And thus may no man bee saued without faith, when they set their life in worldly ioy or worldly help, more then in the help of God, which

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which is mighty to do all things, wherefore he saith him selfe thus. Si habueritis fidem sicut granū sinapis poteritis, &c. If ye haue faith as a graine of mustard, then may ye say to the hills remoue you of your places, and they shall remoue. But many of vs now a daies hath onely feeble faith, and therfore they shall dainely fall in the clay of desperation, by deadly sinne oftentimes they offend God. Also this king hadde not brought with him his father and his mother. The father which is cause of generation is to vnderstand humilitie, without whom there is no vertue in any man. And thereto accordeth Saint Gregorie, saying thus. Qui ceteras virtutes sine humilitate congregat &c. Hee that gathereth all other vertues without humilitie, is like a man that casteth dust into the wind. His mother betokeneth hope, therefore hee that will obtaine everlasting life, him becometh to haue the cloake of charitie, the bridge of Faith, Father of meekenesse, and a mother of hope, as the Apostle saith. Spes facti sumus. Also this knight went straight

straight path way & the King the broad way. For hee that will bee saued, be-  
 holdeth him to goe a straight way, that is to  
 say, the way of fasting, almes deeds, cha-  
 stitie and repentance. Of the which way  
 speaketh the Apostle. *Stricta est via que  
 ducit ad vitam eternam.* The way is  
 straight that leadeth to everlasting life.  
 But many men goe the other way which  
 leadeth to hell, that is to say, by the way  
 of fleshy lust, & such men ben gone out  
 of the way of everlasting life, but such  
 men be deceiued through y<sup>e</sup> way. There-  
 fore studie we to walke that way wher-  
 by we may obtaine everlasting life.

### The Argument.

By this historie is figured as appeared  
 in the morrall, the soule of euery good  
 christian to him holden as his daugh-  
 ter. But beeing seduced, caryed away,  
 and defiled by sathan our fowle eni-  
 my, shee is reduced by the helpe and  
 valiant prowes of our heauenly cham-  
 pion Christ Iesus vnto his former ha-  
 bita-

G

bita-

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bition. Yet man being vngrateful to his redeemer forgetteth his dutie and for good, rewarding euill to his champion Christ Iesus deliuering him to be iudged by the law as an offender, but when the champion auoucheth what hee hath done for man and his soule, then is hee with shame of his ingratitude constrained to haue remorse and call for grace to repent and amend his life by the death and passion of this champion Christ possesseth life of euerlasting ioy and blisse.

## The 15. Historie.

**S**ometime dwelled in Rome a noble Emperour named Agias, which had retaining vnto him a knight called Gerard, which was a worthy warriour, neuerthelesse he was as meke as a Lambe in the Emperours Court, but in the field hee was like a Lion. This Emperour had a faire daughter, whom the strong and mightie Carle of Palester carried perforce away and

Defiled



defiled, neuerthelesse it displeased more the Emperour the defiling of his daughter than the carrying of her away, wherefore hee called vnto him his counsaile and saide. Deere friends it is not knownen to you the despite and violence done to mee in deflowring of my daughter, and therefore I purpose to giue battaile to the Earle, wherefore I pray you to be ready at a day, that yee may proceede with mee in battaile. And they sayde, Lord wee be ready to live and dye with you in battaile.

When the appointed day of battaile came, they met on both sides, and a cruell sharp conflict was prosecuted on both sides, and all that were of the Emperours part were slaine. And as the Emperour himselfe should haue bene forceably assailed, the Knight Gerard put himselfe among his enemies before the Emperour, and fought manfully, and so the Emperour escaped, and the Knight abroad and slew the Earle, neuerthelesse this knight had diuers wounds. This notwithstanding hee abroad still till the blood ranne downe to his soote.

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And when his enemies saw that the  
Carle was slaine, they fledde, and the  
Knight with his people followed on the  
chace till hee came to the place where  
the Emperours daughter was, and led  
her with him. And thus with triumph  
and victorie hee returned againe to the  
Emperour. For the which victorie and  
reobtaining of the emperours daughter,  
hee was greatly praised of all people.  
Not long after it befell that this Knight  
had a sute to mone the emperours court,  
wherefore the Knight came vnto the  
Emperour & prayed him meekely to be  
fauourable in his cause, and furthermore  
hee prayed him to doe reason touching  
his honest demaund.

When the Emperour had heard him  
hee called to him a Justice and said. Sir  
Justice our will is, that you performe  
all equitie vnto this Knight, and that  
that the Law will. And when the knight  
heard this, hee cried with a lowd voice.  
Alas, alas, who heard euer such a thing  
of an Emperour, thou wert, said hee, in  
battaile, where thy head should haue  
bene smitten off, and I in mine owne  
person

person and none other man, put my selfe  
in ieopardy for thee, and saue thee, and  
now thou hast assigned an other man to  
be Judge in my cause alas that euer  
thou wert borne. And with that word  
the knight put of all his clothes & shew-  
ed his wounds that hee had receiued in  
the battaile, vnto all the men that were  
there present, and sayde. Loe, what I  
haue suffered for thee, Oh Emperour,  
I dyd put none other man in my stede,  
and now thou assignest an other man  
in my cause. For sooth I say to thee, that  
I neuer serued such a Lord before.

When the Emperour heard this, being  
almost confounded in himselfe, said thus.

O Deere friend all that thou sayest is  
trouth, thou saudest mee from death,  
thou diddest reobtaine my daughter a-  
gaine, and for my sake thou hast suffe-  
red many woundes. For sooth it is right  
that I in my owne person come downe  
and make an end of thy cause, such as  
may be honour and ioye to thee.

And when the Emperour laboured busily  
in this matter, and made thereof an  
ende, according to the knights entent,

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wherefore all men greatly commended  
the Emperour.

The Morall.

Dere friends this Emperour may be  
called every Christian man, or else all  
mankinde which had a faire daughter,  
that is to say, the soule made to the si-  
militude of God. This Carle beetoke  
neth the diuell, which carryeth away  
and deslowzeth by sin the soule of man  
through eating of the fruite of the tree  
knowing good and euill, wherefore all  
mankinde was in thraldom, till a strong  
and valiant knight came and put him-  
selfe on the Crosse to suffer death, as a  
redemer of mankinde from the diuell.  
For if that it had not bene, wee had all  
bene partakers of thraldome everlast-  
ingly, and this knight reduced and  
reobtayned the Soule of man vnto the  
Church, wherefore hee suffered many  
great wounds in his body. And now this  
knight, that is to saye, our Lord Iesu  
Christ hath a matter to doe among vs,  
that is to saye, to synde in vs perfect  
life, wherefore hee calleth on vs dayly  
that

that wee shold be redy at all times, say-  
ing thus in **h** Apocalipse.iii. Ecce sto ab-  
hostium & pulso : si quis mihi aparuerit  
introibo & canibo. **That is to say.** Doe  
I stand and knocke at the doze, if any  
man will open to mee I shall come in &  
suppe with him. But many men doe as  
the Emperour dyd, the which appoin-  
ted the knight an other Judge then him-  
selfe. But now a dayes there bee some  
men that will doe no repentance for  
the loue of him, which assigned no man  
but himsele to fight for vs. And there-  
fore against vnthankfull persons it shall  
be sayde thus. Doe hee suffereth for vs  
on the Crosse, despoyled of all his clo-  
thing, and sheweth to vs all his wounds  
that hee suffered for vs.

**Be** wee therefore thankfull vnto God  
for his graces that wee may suffer for  
his loue some sorrowfull repentance.  
For hee that suffereth paine for the loue  
of God in this life, shall receiue an hun-  
dred tymes more rewarde in the lyfe e-  
uerlasting, and also hee shall obtaine e-  
uerlasting life : vnto **h** which our Lord  
Jesus bring all mankinde. Amen.

C.iiii.

The

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### The Argument.

**T**he soule of man is heere warned to  
eschew the pleasant baites and subtil  
craft of the Diuell, that shee yeeld not  
to his allurments, least shee bee over-  
come of him, and hee get the vantage  
of this mortall course from her, and  
bereaue her of her ioyes in the life to  
come.

### The 16. Historie.

**H**ere dwelt sometimes in Rome  
a witty emperor named Pom-  
pey, which had a fayre daugh-  
ter called Aglas. This daugh-  
ter had many vertues aboue all other  
women of that Emppre.

First shee was faire and gracious in  
the sight of enery man. She was also  
swift in running, that no man might  
overtake her by a great space. When  
The emperor vnderstood these two ver-  
tues

lives in his daughter, hee was right ioy-  
full, wherefore hee made to proclaime  
throughout all his Emppre, that what  
man poore or riche, would runne with  
his daughter, should haue her to wyfe,  
with great riches, if hee might ouer-  
runne her and come sooner to the marke  
then shee, and if shee ouer-runne him and  
come sooner to the marke then hee, his  
head should be smitten off.

Wher. the states of that Emppre, as  
Dukes, Carles, Barrons and knightes  
heard this crye, they offered themselves  
one after an other to runne with her,  
but ener this young Lady ouer-ranne  
them all, wherefore they lost their heads  
according to the law. That time there  
was a poore man dwelling in Rome,  
which thought within himselfe, I am  
a poore man and come of poore kintred,  
thers is made a common crye, that what  
man soeuer might ouerrunne the Em-  
perours daughter by any wyse, should  
be promoted to great honour and rich-  
es. therefore if I might overcome her  
by any maner waie, I should not onely  
be promoted to great honour, but also  
C. v. all

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all my kiured. This poore man prouided himselfe of three Jewells, wherewith hee might winne her. First he made a garland of red roses and of white. Secondly hee made a faire girdle of silke cunningly wrought. Thirdly hee made a purse of silke imbroidered with precious stones, and within the purse was a ball of three colours, and vpon this purse was wrought this pösey. Who playeth with mee, shall neuer bee weary of my play.

Then put hee these three things in his bosome, and went forth to the pallas gate crying and saying. Come forth faire Lady come forth, for I am ready to runne with you and fulfill the lawe in all things. When the emperor heard this, hee commaunded his daughter to runne with him. This young lady went to her chamber window, and when she saw him, she despised him and sayd. I haue overcome many worthy knights, and now must I runne with a choyse, neuertheless I shall fulfill my fathers commandement. Anone the damosell arayed her for



anne with him. And at the last they  
ranne together, and within short space  
the damosell went farre afoze him.

When this Jugler saw this hee threwo  
forth y garland of flowers beefore her.  
And when the damosell beheld and saw  
that, she stouped downe and toke it vp,  
and set it vpon her head, and that while  
the Jugler went afoze her. And when  
this young damosell saw this, shee wept  
soze, and for sorow she threwo the gar-  
land in a ditch and ranne after him di-  
ligently, & at the last shee overtooke him,  
and lift vp her right hand and gaue him  
a buffet saying to him thus: Abide thou  
wretch, it beecometh not thy fathers  
sonne to haue mee to his wife. And this  
young Lady went beefore him a great  
space. And when the Jugler saw this,  
he toke out y girdle of his bosome and  
threwo it beefore her. And when shee saw  
that, lightly she stouped downe and toke  
it vp, and ahone gyrded her therewith,  
and then the Jugler went againe be-  
fore her.

And when she saw that, she made great  
lamentation, and toke the girdle with  
her

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her ſeeth and tare it in threé pées, and then threwe it from her, and then she ranne fast after him and at the last overtooke him, and then shee toke vp her hand & gaue him a great blow, saying these words. O wretch, thinkest thou to overcome mee, and with that shee ranne befoze him a great speace. The Angler was slye and subtill, and aboad till that shee was almost at the marke, and then hee threwe forth befoze her the Purse, and when shee saw this Purse, anon shee stouped downe and toke it vp, and opened it and found the ball, and red the posey, Who playeth with mee, shall neuer bee weary of my play. And then began she to playe, and so long she continued in playing till that the Angler was befoze her at the marke. And This he wanne the Emperours daughter.

## The Morall.

Deere friends this Emperour is our sauour Christ, and his fayre daughter is mans Soule, which was made cleane with the water of regeneration

for baptisme, and was also swift in running, that is to say, in vertue, while that she is in cleanness, so that no deadly sinne might overcome her.

This Jugler that is of so subtil and craftie living is the Diuell, the which studieth day and night to deceiue innocents.

Hee prouideth him of three things: First, of the garland which betokeneth pride, by this reason, for why a garland of flowers is not set vpon the arme nor vpon the fote, but vpon the head, that it may bee seene. Right so Pride would bee seene: against proude men speaketh saint Augustine, saying thus.

Quemcumq; superbum videris, filium diaboli dici non dubites. That is to saye, what proude man that thou maist see, doubt ye not to call him the sonne of the Diuell.

Do thou therefore as the maiden did, bewaile thy sinnes and take off the garland of Pride and cast it in the ditch of hartie repentance, and so shalt thou ouercome the Diuell a great buffet and overcome him.

But

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But when this Jugler, that is to say  
our ghastly enemy, the Diuell seeth him  
selfe overcome in one sinne, than hee re-  
turneth & tempteth a man in an other  
sinne, and casteth before him the girdle  
of Lechery.

But alas there be very many girdles  
with the girdle of Lechery, of the which  
girdle speaketh saint Gregory saying  
thus. Gird we our loynes with the  
gyrdle of chastitie, for who so ever  
gyrt with this gyrdle shall not leese  
course of life.

Then casteth the Jugler forth (that  
is to say, the diuell) the purse with the  
Ball. The purse that is open above  
and close vnder, becometh the heart  
which euermore should be close in the  
bottom against earthly things, & open  
above to heavenly ioy, & the two strings  
that openeth and shutteth the purse,  
tokeneth the loue of God & of our neighbour  
Sathours. The ball which is round & moue-  
ble to every part of his difference, becometh  
keneth couetise, which moueth ener  
in yong & in old, & therfore the poyse  
good and true that was wrought on

spirit. Who so playeth with mee, that is  
 no say, with couetousnes shal neuer be sa-  
 rified. Therefore saith Seneca: Cum om-  
 nia pectam senescunt, sola cupiditas iu-  
 uenescit. When that all sin wareth old,  
 then couetise all onely wareth young.  
 Therefore let vs take heed that we play  
 not with this ball of couetousnes, & then  
 without doubt we shall obtaine & gaine  
 the game with the tennis Ball in the  
 blisse of heauen that neuer shal haue end.  
 Into the which blisse bring vs hee that  
 shed his pretious blood for vs. Amen.

### The Argument.

The preaching of Gods word every  
 good prayer & practise as it is a sounding  
 melody in the eares of God, and hath a  
 prime of felicitie for the delectation of  
 mans minde, yet there is now & then stir-  
 red vp some one or other sinister meanes,  
 Sathan our whistling aduersarie that  
 the same is hindred for a time till the pro-  
 vidence of God send forth godly prea-  
 chers which with the hooke of gods word  
 winne againe the lost felicitie, and so  
 couer the fall of such soules as were  
 seduced

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seduced into the perpetuall fellowship  
of Angels in heauen.

The 17 Historie.

**S**ometime in Rome dwelled a mightie Emperour and a wise, named Theodosius, which aboue all other thing hee loued best two thinges, namely, the Musicke vpon the Harpe, and pastime of hunting. It befell after vpon a day as this Emperour hunted in a forrest, hee heard so sweet a noyse of harps that thzough the sweetnes thereof hee was almost rauished of his wits, wherefore hee sought about the forrest to finde that melodie, and at the last hee espyed at the end of the forrest a poore man sitting beside a water playing on a harpe so sweetly, that the Emperour before that day heard neuer so sweet melody. Then said the Emperour, good friend, procéedeth this melody from thy harpe or no. The poore man answered, false. My reuerend Lord I shall tell you the trouth. Beside this water my wife and my childe and I haue dwelled many

yeere, & God hath giuen mee such grace  
that when so ener I touch my Harp, I  
make so swæte melodie, that the fishes  
of this water come out to my hand, and  
so I take them, wherewith my wife, my  
child and I, be sustained dayly in great  
plentie. But alas and welaway, on the  
other side of this water there commeth  
a whistler and whistlet h so swæetly that  
many times the Fishes forsake mee and  
goe to his whistling, and therfore my re-  
uerend lord I besech you of help against  
his hissing & whistling. Then said the m-  
perour, I shall giue thee good help & coun-  
saile, I haue heere in my pursse a golden  
hooke which I shall giue thee, take thou  
it and binde it fast at the ende of a rod,  
and with some worrne for the bait vpon  
the hooke, then cast thy rod into y water  
forthwith, & ply thy play vpon thy harp,  
& when thou perceuest the Fish to byte  
on the bayte, draw them vp to the land  
with that hooke, & then his whistling ne  
hissing shall not auaille. When the poore  
man heard this he reioysed him greatly  
and did all things as he had taught him.  
And whē this poore man began to touch

H.

his

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his Harpe the fishes came to the bafe & then hee tooke them vp with his hooke, & liued thereby in better eftate long time, and at the laft ended graciouſlie his life in peace and reſt.

## The Morall.

¶ This Emperour betokeneth Jeſu Chriſt, which greatly delighteth to hunt the ſoule of mankind in the forreſt, that is the holy church. He loueth alſo the melody of the Harp, that is to ſay, he loueth much thoſe y<sup>e</sup> teach y<sup>e</sup> holy word of god. This poore man that ſate by the water ſide betokeneth the prelates of the church and the Prechers of the word of God, which ought to be reſident in their charge and not in the world, that is to ſay, they ſhould not ſet their delight in worldly things. The preachers ought to haue the Harp of holy ſcripture, wherewith they may praiſe and honour God, & alſo therewith draw out of this world the ſinners. Therfore ſaith the Pſalmiſt thus. Praise the Lord vpon the Harp, ſing to y<sup>e</sup> Harp with a Pſalme. 98. 6

But



But now a daies the Preacher may say  
 alas, for when I preach and teach holy  
 scripture, the Diuell commeth & whiste-  
 leth so sweetly, that the sinners draw to  
 him, and will not heare the word of god,  
 but they turne themselves onely to the  
 delight of sinne. The diuell deceiueth also  
 mankinde by diuers waies.

First in time of preaching he maketh  
 some to sleepe, and them that hee cannot  
 make to sleepe he causeth them to talke &  
 chatter, and them that he cannot make to  
 chatter, he maketh them so dull that they  
 may not vnderstand what the Preacher  
 saith, and them that hee cannot beguile  
 by these meanes, he putteth in them bu-  
 dennes, and causeth them to goe out of  
 the Church.

Loe so many waies the diuell hath to  
 deceiue mankinde, and to let the word  
 of God. Therefore euery prelate & euery  
 preacher beehoueth to haue the golden  
 rule of Gods grace against this whistle-  
 ing, by the which grace they may draw  
 themselves out of this world vp to heauen,  
 into the which bring vs our Lord Je-  
 sus. Amen.

Hij.

The

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### The Argument.

Mans soule the daughter of our Sauio  
is so deere vnto him, that he being careful  
for the cōuersatiō of her in state of sin  
life, she is yet seduced by the suggestion  
the flesh, which being a grieuous trāsgre  
sor, is by earnest repentance and amende  
mēt of life, enforced to bring the said sou  
againē vnto dutifull obedience toward  
God and man, that thence forwards cōt  
nuing, shee may attaine vnto the ioyes  
euerlasting blessednesse, &c.

### The 18. Historie.

**T**here dwelled some-time in Rome  
a mightie Emperour and a wi  
named Polemus, which had  
childe saue onely a daughter, whom  
loued so much, that day and night  
ordayned to haue her garded with  
med knights. And aboue these knight  
hēe ordayned a comptrouler well ex  
rienced in enery thing soz to teach  
instruct them how they should doe. And  
ordained also a steward soz to guide  
household

household. And when all this was done,  
on a night as he lay in his bed hee be-  
thought him that he would goe visit the  
holy land. And than when all things was  
ready for his iourney, according to his  
purpose, hee called vnto him his steward  
and saide. My trustie seruant I purpose  
now to goe see the holy land, and there-  
fore I leaue my daughter in thy keeping,  
and also I charge thee that she lacke no-  
thing, but that she haue all manner of  
joy and gladnesse that pertaineth to a  
virgin. Secondly, I leaue in thy keeping  
foure knights that beene her keepers, and  
I charge thee that they lacke nothing  
which to them beehoueth.

Also I leaue to thee my grayhound com-  
manding that thou nourish and feede  
him as it appertaineth, and if thou ful-  
fill all this that I haue said, thou shalt at  
my comming againe receiue a greet re-  
ward. Then said the steward. My lord in  
all that I may I shall fulfill your wil.  
When this was said, the Emperour toke  
his iourney toward the citie of Ierusalem,  
and the steward a long time kept well  
and truely the Emperours ordinance, &  
charge

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charge enioyned him. But at the last befell vpon a day that this steward had espied this young Ladie walking alone in an Orchard, with whose loue he was sodenly surprisid, wherefore straight way against her will hee deflowred her. And when he had committed sinne with her, hee gaue her ill language and hated her more after then euer hee loued her before, and droue her out of the pallace, wherefore this damosell by this meanes being driuen to necessitie and great povertie, went from doze to doze and begged her bread. But when the knights that were her keepers heard of this, they reprobued shamefully the steward of that sinfull deepe. Then the steward waxed wroth, and for great hate that he had in his hart, he spoiled the knights of their goods, & droue them from the pallace. And when they were thus robbed and exiled, some for lack of linings became theues, and some mankillers, which through this inconuenience they wrought great harme.

Soone after this, there came tidings that the Emperour was arriued in far lands

come

comming homeward. And when the Ste-  
ward heard this, hee was greatly trou-  
bled and moued in himselfe, and thus  
thinking in himselfe, hee said thus. This  
may not bee but needes I shall bee accus-  
sed for my trespassse that I haue commit-  
ted against the Emperours commande-  
ment, he is my good & mercifull lord, ther-  
fore better it were that I goe and mee-  
te him with all lowlinesse and humilitie, &  
accuse my selfe to him, & aske him mer-  
cie, then any other should preuent mee  
and accuse me to my Lord of my treason.  
Then the Steward straight put of all  
his clothes saue his hosen and his shirt,  
and tooke three ropes with him in his  
right hand, and bare foote went and met  
the Emperour. But when the emperour  
had espied him comming a far off in such  
manner, hee wondred greatly. And when  
the steward was come so nere that hee  
might speake to the Emperour, hee fell  
downe on his knees and saluted him re-  
uerently. Then said the Emperour, what  
is bee fallen thee that thou meetest mee  
after such a sort, for so much as thou art  
my steward, thou shouldest haue met

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mée with a great company of Knights,  
A my Lord, quod hée, there is be fallen  
mée a heauy cause, for the which it bee-  
houeth me thus to mée your highnesse.  
Then said the Emperour, what cause is  
that, that is be fallen thee. My reverend  
Lord quod he, it behoueth first your high-  
nesse to aske of mée why I bring with  
mée these thrée ropes. Then said the Em-  
perour, why bearest thou these thre ropes  
in thy hand. Then answered this wo-  
folk-steward and said. This first corde  
I bring with mée to binde my hands  
and fete so hard, till the blood burst out  
on euery side, for that I haue well de-  
serued. The second rope I bring with  
mée to draw mée at a horse taile vpon  
the pavement till that the bones be bare  
without flesh, for that shall be due to me  
for the great treason I haue done a-  
gainst you. The third rope that I haue  
brought is to hang mée with, vpon an  
high gallows so long that the birds light  
on my head, and on my body, and fede  
themselues of my flesh, and these things  
are due to such trespassers and breakers  
of the law as I am, and therefore my  
reue

uerend Lord haue mercy on mee, for  
dare not acknowledge my trespasse till  
bee certaine of thy mercy and pittie.

Then said the mperoz I see in thee great  
meliensse and contricion, therefore tell  
forth thy trespasse, and soothly thou shalt  
receiue mercie and grace. Alas, alas, then  
said he, I haue defiled thy daughter, and  
driven her out of the pallaice, and now  
in extreme necessitie shee beggeth her  
bread from doze to doze, I haue also des-  
poiled thy knights of all their goods, and  
now some of them by meanes they lack  
things become theues and robbers, and  
some mankillers, and the comptroller  
of the knights I haue slaine. But I  
haue fedde thy grayhound with the best  
meate as long as I might, and tied him  
with a chayne, but at the last hee brake  
his chayne & went his way, so that now  
he runneth about in the Country.

When the Emperour heard this, hee  
was soze astonied and said. Hast thou  
resolued my daughter who I loued  
well, and also exiled my knights, and  
slaine their comptroller, and the grey-  
hound which I loued best, of whom I

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gaue

## The Historie of

gaue thee charge is gone also, certe  
were it not that I had sorgiuen it thee,  
that thou humblest thy selfe so great  
lie, I should put thee to the most vile  
death that could bee thought. Therefore  
depart hence forthwith and bring againe  
my Daughter, then maist thou marrie  
with her, and if any harme hereafter  
bee fall to her in thy default, then shall  
double thy punishment. Also bring thou  
againe my Knights, and restore to them  
their goods, and set them in their state  
and office as they were before. And also  
so seeke diligently my Greyhound, till  
thou finde him, and then make him fast,  
so that in thee hereafter may bee found  
no default. And when the Steward heard  
this, hee bowed with most humble sub  
mission downe his head and thanked the  
Emperour of his great mercie. And then  
hee went forth and sought through all  
the Empire so long till hee had found  
the Emperours daughter & the Knights  
and also the Greyhound, & brought them  
home againe. And after that hee had  
got to wife the yong Ladie, with great  
honour and ioy, and also restored againe



the knights goods. And at the last hee ended his life in peace and rest.

### The Morall.

This Emperour betokeneth our Lord Iesu Christ. His daughter betokeneth the soule of man, made after the similitude of our Lord God. And the v. knights betokeneth the v. wits, armed with the vertue of Baptisme, for the preservation of the soule. The comptrouler of the knights is Reason, which ought to rule the wittes. The Grayhound, is the flesh of man. The steward, betokeneth euery man to whom god hath given life & soule, to keep vnder paine of leasing euerlasting life. But a wretched and wicked man remembzring not that is to come, full often corrupeth and polluteth his soule with sinne, and repelleth her from her Pallace of Heauen, and then wandzeth shee from doze to doze, that is to say, from sinne to sinne. Hee dispoyleth these v. knights of their goods, that is to say, the v. wittes haue theirs, or rather gracions vertues, taking away the naturall light from their Eyes, exhorteth them disorderly, and

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and also mouing the eares to lissen vnto  
to flander and backbiting, and so forth  
of all the other wittes, and thus some  
bee made theues, and some mankillers.  
The maister of these five wits is flaine  
when so ever man is ruled by will, and  
not by reason. The Grayhound, that is  
the flesh wherein a man delighteth, was  
fed, and bound with a chaine of rea-  
son, which hee breaketh full oft and run-  
neth out, and doth much harme.

The comming againe of this Empe-  
rorr from the holy land, be tokeneth the  
comming of our Lord Iesu Christ at the  
day of dome to iudge all mankinde.

Therefore doe wee as the Steward  
did, accuse wee first our selues of our sins  
least the diuell and the world accuse vs,  
then it is to laite to aske mercy, therefore  
put of your clothes betime, that is to say,  
our sinfull life, and take wee three ropes,  
in our hands:

The first rope that should binde our  
hands and fete, be tokeneth the rope of  
true repentance which not onely ought  
to binde our hands & fete, but also both  
our hearts within vs and our outwarde  
conuersa-

conuersation in such austeritie of lyfe,  
that the blood brast out on euery side,  
that is to say, that sinne might issue and  
boide it selfe. Where to accoꝝdeth Eze-  
chiell saying thus. In quacunqꝛ hora  
eegerit penitentiam peccator saluus erit.  
When so euer the sinfull man doth re-  
pent himselfe, hee shall bee saued. The  
second coꝝd for to draw the trespasser,  
is acknowledgeing of our sinnes, which  
should draw vs from the beginning  
of our life vnto our liues end, by the  
a perfect recoꝝiliatioꝛ of our selues to God  
and man, vnto the time that the flesh  
bee fallen from the bones, that is to  
say, till the lust of the flesh bee turned  
away by the stones of repentaunce. For  
in like wise as the stone by nature and  
kinde is hard, right so the way of repen-  
tance ought to bee hard. The third  
rope that should hang the fellow, is  
the rope of amendement of life. For  
as the Scripture saith, There is more  
ioy in Heauen ouer one sinner that tur-  
neth vnto the Lord in time, then o-  
uer, &c. Like as the Steward brought  
again the Emperours daughter. So it  
bee hoꝝ

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houeth vs to seeke about by fruitfull  
faith, yea to finde our soule, that we lost,  
and bringing her againe to the Church,  
to rule well our five wits, to feede our  
grayhound as wee should, and make our  
life so cleane and pure, that wee fall not  
againe to sinne, for feare that it fortune  
to vs worse, and that we haue no lea-  
sure to aske mercy againe at our neede.  
And if we fulfill all this truely vnto our  
liues ende, without doubt we shall ob-  
taine everlasting life. To the which our  
Lord bring vs all. Amen.

## The Argument.

¶ The violating of our innocencie in not  
imitating the law of GOD, is heere  
described, which beeing adiudged after  
the flesh, yet by the merites of Christ  
our Sauour, we obtaine our saluation.

## The 12. Historie.

**I**n Rome dwelt sometime a mightie  
Emperour & a wise, named Edfenne,  
which ordained a law that whosoever  
rauisht

enished a Virgin should bee at her discretion wherewith she would put him to death, or that she would take him to her husband.

It befell after, that a man ravished at a night two faire maidens, the first damosell which he ravished desired that he should die, and the second desired him to her husband. The ravisher was taken and lead before the Judge, that should iudgie both these damfels through his wisdom and equitie of the cause. The first damosell desired the death, according to the law.

Then said the second, I desire to haue him my husband, for like as thou hast the law for thee, so in like case I haue it for mee, and neuerthelesse my petition is more better then yours, for it is more charitable, therefore mee thinketh in my reason that the Justice shall giue sentence in fauour and furdurance of my selfe. Then the Justice vnderstanding the great mercie of the second damsell, he made iudgement that he should take her to his wife, and so it was done.

The

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## The Morall.

This Emperour betokeneth our Lord  
Jesu Christ. The rauisher betokeneth  
euery sinner which rauisheth gods mer-  
cie as often as he violateth y<sup>e</sup> comman-  
dements of God by sinne, for the Diu-  
may neuer overcome man but if it be  
suffered by will. For saint Austin saith  
Non est peccatum nisi sit voluntarium.  
It is no sinne but if it be volūtarie. The  
rauisher also is called afore the Justice  
when the soule is departed from the bo-  
die, and anon the first damosel (Inno-  
cencie) layde against the sinner that he  
ought to dye euerlastingly by the law  
righteousnesse. But that other mayden  
(that is Christ his merits) layd for be-  
hold the mercie of God ought to help by no  
heartie repentance and acknowledging  
our sinnes, which is the high way to  
euerlasting lyfe. Unto the which, God  
bring vs all. Amen.

## The Argument.

The mother of the childe of grace & of the reprobate, is heere declared. But which of them shall be saued, and which of them damned, is not yet reueled vnto the world, till the day of Iudgement.

## The 20. Historie.

Sometime there dwelt in Rome a mightie, Emperour and a rich named Lipodus, which tooke to wife a faire Virgin and a gentle, this daughter of the king of Assiria this yong Lady conceived and bare a man Childe, and in the birth of her sonne she dyed. And anone after her decease this Emperour married another wife, and had by her a childe also. And immediatly after that these childzen were borne, hee sent them both in to a strange land for to be nourished. Then said the mother of the second child. My reuerend Lord, ten yeres be now fully expired, since I bare my childe, and yet saw I him neuer but once, and that was the first day of his birth, therfore I beseech you my Lord to send for him that I may once reioyce me of his sight. Then said the Emperour.

I.

I

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I haue another childe by my first wife  
and if I send for thy sonne then must  
I send for them both, and then anone  
sent for them. And when they were come  
they were of passing seture & well train-  
ned, well instructed and passing like in  
all manner things: so as hardly the one  
might be knowne from the other, but  
by the father onely discerned.

Then said the mother of the second  
childe: A my Lorde, tell mee which of  
these is my sonne, and he called to him  
his son that he begate on his first wife.

When the Emperesse heard this, she  
gaue all care to nourish him, and de-  
spise the other childe. When the Empe-  
rour saw this, hee saide to his wife.

Certaine I haue deceiued thee, for him  
that thou louest so much is not thy son,  
but that other is thy sonne.

Then set shee all her care vpon the  
second, and forsooke the first.

When the Emperour saw this, he  
saide. Truly I haue deceiued thee  
without doubt, this is not thy sonne but  
one of them two is thy sonne. Then said  
the mother. A my Lorde for his loue shee  
dye



ed for mankind, tell mee without ca-  
 mellacion, which of them is my son. The  
 Emperour answered and said, certainly  
 will not tell you till they come both to  
 mans state, for this reason. First I tolde  
 you that this was your son, & him haue  
 you cherished as your sonne & forsaken  
 that other, & when I told you that this  
 was your son, then despised you the first  
 and cherished the second, therefore I will  
 that you bring vp and cherish them both,  
 till that you may haue ioy of them.  
 When the Emperesse heard this she nou-  
 rished them both a like. And when they  
 were both come to age, the Emperour  
 made a great supper, and before all his  
 gesses he told his wife openly which of  
 them was her childe. Then reioysed the  
 Emperesse greatly, & with her sonne shee  
 ended her life in peace and rest.

### The Morall.

This Emperours sonnes betokeneth  
 those that be chosen to euerlasting life,  
 and those that be not chosen. The mo-  
 der of them is the prouidence of God  
 I.ii. that

## The History of

that nourisheth them both therfore our Lord will not that his prouidence should let the world know which be chosen and which bee not chosen. For if thee knew that, than would the one loue the one and hate the other, and so should charitie be ouerthrowen among vs, and should liue in disoord and strife, but truth at the day of Iudgement shall tell to vs which of them shall bee saned, & which of them shall bee dampned. Therefore pray we in this world that wee may come to the enuerlasting feast in Heauen. Vnto the which God bring vs all. Amen.

## The Argument.

¶ The vngodly of this world will take no paines to liue vertuously, & yet oftentimes are they enriched for the most part with the gifts of fortune, neither carefull of the reward laid vp for pure vertue in heauen, not fearing the torment of hell, appointed for the rich and vicious worldlings.

## The 21. Historie.

Sometime there dwelt in Rome a noble Emperour named Polenus, which

had thrée sonnes whom hée loued much.

It befell vpon a day, when this Emperour lay vpon his bed, hée beethought him to which of his sonnes he might giue his Empire after his diseale. Then called hée to him his thrée sonnes and said. Which of you thrée that is slowest shall haue mine empire after my decease. The first sonne answered and saide. Thine Empire by reason shall bee mine, for I am so slow that if my foote were in the fire, I had rather it should bee bzent then I would take it out.

Then said the second, I am (quod he) more apt for the Empire then thou, for though ther were a corde about my neck wherewith I should be hanged, and if I had a sharp sword in my hand for great sloth that I haue I would not put forth my hand to cut the Corde for to saue my life: and when these two bzetheren had saide, the third said for him thus, I ought to be Emperour befoze you both, for I passe you in slouth, and that will I proue thus. I lie vpight in my bed, and there dropeth water vpon both mine eyes, and for great sloth that I haue I

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more

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move not my head neither to the right side of the bed nor to the left side, for saving of my selfe. When the Emperour heard this, he bequeathed the Empire unto the youngest sonne as to the slowest of the brethren.

## The Morall.

This Emperour betokeneth the Diuell, which is lord & father over the vngodly in this world, by the first sonne is vnderstood a man that chanceth into euill company by whom hee falleth into misdeemeanour & had leuer to be burnt in the fire of sin, than depart from them. The second sonne betokeneth him that knoweth himselfe bound with the band of sin, wherewith hee is to be hanged on the gallowses of hell, & is so slothfull that hee will not cut it away with the lawfull sword of repentance. By the third sonne is vnderstood a man that heareth the teaching of the ioyes of Heauen & of the paines of hell, and will not move himselfe to the right side for lone and desire of reward, nor to the left side to forsake our sinnes, for feare of eternall paine. Such a man

with

without doubt for his sloth shall obtaine  
the Kingdome of hell, from the which  
keepe vs our Lord Iesus. Amen.

## The Argument.

¶ Mans soule as a Captaine generall, with  
his forces of armed vertues fighteth a-  
gainst a strong Citie (the World) wherein  
is the Castle of vanitie, and in that are the  
poisoned forces of sin, as mortall enemies  
of mankinde, against whom well to fight  
is the meanes to obtaine victorie, and tri-  
umph euerlastingly.

## The 22. Historie.

**A**lexander the mightie Emperour  
sometime ruled, which besieged a  
Citie of the King of Egypt with a great  
hoast, neuerthelesse this Emperour lost  
many mightie knightes without any  
hurt of stroke. And thus from day to day  
his people died sodainely, whereat this  
Alexander wondred greatly & was full  
sorrowfull thereof in his minde, & anone  
let call afore him the wisest Philoso-  
phers that might bee found, and prayed  
them to tell him why his people dyed,

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thus

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thus sodainly without wound. The Philosophers answered and said.

My Lord it is no wonder, for upon the walls of that Castell within the Cittie is a Cocatrice, through whose sight your men die, for they are infected with the venome that commeth of his eyen, and thereupon they die.

Then this Alexander asked if there were any remedie against that cocatrice. The Philosophers answered and said. My Lord there is good remedie, which is this, please it you to set vp a large mirrour of clere glasse ouer against this Cocatrice, betwene your hoast & the wall of the Citie, and when the cocatrice beholdeth himselfe in the mirrour, the deadlie nature of his venemous sight shall returne againe to himselfe, and thus he shall die, and your men shall be saued. The Emperour wrought by the counsaile of the Philosophers, and let set vp straight a large mirrour of glasse, and thus was the Cocatrice slaine, and the Emperour with his hoast made an assault to the Citie, and obtayned the victory.

The

## The Morall.

This Emperour may bee called euery Christian man which ought to gather an hoast of vertues, for without vertue there may no man fight ghostly.

The Citie against whom yee shall fight is the world, wherein there is an high Castell, that is to say, vanitie of vanities. Vanitas vanitatum. And all vanitie. In this vanitie standeth the Cocatrice, that is to say, Pride of life, desire of the eyes, the lust of the flesh, wherefore this pride infected so many, that they die in sinne enerlastingly. Therefore the greatest remedie against this pride is the consideration of our vncleannesse, how wee came naked into this world, & if it be asked why a man is proude, certainly it may bee answered thus for default of cloathing himselfe with vertues, what shall we doe when we die thus ghostly but let vs be a pure mirrour of conscience, and by that conscience we may consider our sinnes & our brittlenes as in a glasse, where thou maiest see thy owne default, & if we do

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thus

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thus without doubt the Cocatrice, that is Pride of life, desire of the eyes, and lust of the flesh, we shall utterly destroy and obtaine the victory of this worldly citie, & then by Christes merits be assured to winne everlasting life, vnto the which bring vs all. Amen.

### The Argument.

The soule of man being conuersant in the body with the flesh, she seeketh by sinister meanes to ouerthrow the soule with her vncleane lusts, after the world, where through the soule for a time suffereth shipwracke of worldly felicitie, yet the Lion of the tribe of Iuda is of power, not onely to comfort him in necessitie, but also to reuenge his iniurie, & make him to repollesse with his former estate a more firmer everlasting felicitie in the world to come.

### The 23. Historie.

**A** Mightie Emperour sometime ruled the Romanes named Archelaus



the which in his old age espoused a faire  
yong Lady, whom a yong knight loued,  
and had to do with her as oft as him list.

It befell on a night that this Em-  
perour beethought him in his bed to vi-  
sit the Citie of Ierusalem, wherfore with-  
out any moze delay he ordained al things  
necessary to his iourney, and toke his  
leave of the Empreſſe and of the ſtates  
of the Empire, and went towardes the  
ſaide Citie.

When the Empreſſe heard this, ſhee  
toke the Maiſter of the ſhip aſide & ſaide.  
If thou wilt conſent to mee & bee true,  
aſke of me, what thou wilt & thou ſhalt  
haue it. The Maiſter of the ſhip was  
corrupt with couetouſneſſe and ſaide. O  
my dære Lady, what ſo ener you will  
command mee I ſhall with out fayle  
fulfill it, ſo that yee will reward mee for  
my Labour. Then ſaide the Empreſſe,  
or thou doe ought for mee I ſhall giue  
thee what thee liſt to haue, ſo that thou  
wilt ſweare to bee true to mee and keepe  
my counſaile.

The Maiſter of the ſhip anone made  
his oath to bee true to her.

Then

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Then saide the Empresse. By Lord goeth with you in your ship, therefore when hee is in the midst of the Sea, cast him out that hee may bee drowned, and yee shall obtaine your reward without any gainesaying.

Then the Maister of the ship sware a great oath and saide. By the great God Jupiter after hee cometh once within my ship, yee shall neuer see him more. Then the lady paid him as much gold as hee would haue, & forth he went to his ship.

And within short time after the Emperour tooke his ship, and when hee was in the middelt of the Sea, the master of that ship tooke the Emperour and threw him oyer boorde into the Sea.

Then the Maister returned againe and tolde the Empresse that the Emperour was cast into the Sea, whereof she was full glad.

This Emperour that was thus cast into the sea had lerned in his yench to swim, and swam forth till hee saw an Island in the Sea, but euer in his swimming when hee was faint and like to haue been drowned

resolved, hee prayed to God to be his helpe, and wept sore, till at the last hee came into a little Iland wherein was nothing but Lions and Libberdes and divers other beastes that swam thither from other lands.

When this Emperour had taken land in that ile, hee spied a young Lyon fighting with an old Libberd, and the Lion was almost overcome. The Emperour had great compassion on the Lion and drew out his sword and slew the Libbard. The Lion even from that time forth followed the Emperour, & would not leave him for nothing, but every day he pray that the Lion toke hee brought and laid it before the Emperours feete, and anone the Emperour smote fire on the flint stone, and boyled the body in the kinne, and thus was hee fedde long time, till at the last hee walked to the sea strand, where he saw a ship come sayling by, & anone with an high voice he cryed: And when the shipmen heard the voice, they wondred what it might be, wherefore they sayled toward him and when they were come to him hee said,

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saide, good friendes take mee with you  
and I shall pray you a good freight.

And anon they toke him into their  
ship, and the Lion followed him swim-  
ming in the Sea after the shippe: And  
whan the Lion was in point to haue  
beene drowned the shipmen had pittie on  
him, and toke him into the shippe. And  
when the Emperour came to land, he  
paid his freight, and when he had paid  
them he went forth till hee came nere  
his owne Wallace, where he heard trum-  
pets and Clarions, with all manner of  
other minstrellie, and as hee hearkened  
what it might bee, there came from the  
Wallace a Squire towards him that  
was of his knowledge, but the squire  
knew not him, to whom the Empe-  
rour saide thus. Good friend I pray  
thee tell mee what melodie is this that  
I heare. The Squire answered and  
saide: The Emperesse is married this  
daye, and there bee all the states of the  
Empire at her feast, and therefore they  
make such melodie to make his gues-  
merrie.

Then saide the Emperour to the  
Squire

Squire, where is her husband that was the Emperour beefore. This squire said that he was gone to the holy land, and was drowned by the way in the Sea. Then said the Emperour, I pray thee sit that thou wouldest doe my errande to the Emperesse & to y<sup>e</sup> Lord that would be her Husband, that I may come in to the Pallace and shew their maiesties some disport with my Lion.

The squire graunted to doe her errand, and went in and tolde the Lord and the Lady, that at the gate was a goodly olde man that desired to come in and play with this Lion afoze you.

Then said the new married Lord bring him in, and if hee be worthy percase hee might get his meat for his play.

When the Emperour with his Lion was brought in, the Lion anone without any comfort or setting on, ranne upon the young knight that was newly married and slew him, and when hee had so done, he ran vpon the Emperesse denoured her to the hard bones beefore the Lords of the Empire. And when the

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the States saw this, they were greatly  
agast and began to flee. But the Empe  
rour with his faire speech comforted them  
& said, Lo this is the vengeance of God,  
for this is my wife that hath vsed ad  
noury long time with this Knight that  
lyeth here dead, and shee practised my  
death with the maister of the Ship, and  
here vpon the maister threw mee into  
the Sea, but God saued mee from the  
death, and because I holpe once the Li  
on at a neede, he forsooke mee neuer sith,  
and now as yee see all when I came in  
to my Pallace without any prouoking  
of mee, hee hath slaine both the adulte  
rers, and therefore vnderstand yee the  
truth that I am your Lord the Em  
perour.

Anone when they heard this, they lift  
vp their eyes and beheld him, and at the  
last they knew him for their Lord, where  
fore they were greatly reioyced & prai  
sed God for that miracle, which had sa  
ued their Lord and Emperour. And they  
liued after in rest and peace.

The Morall.

By this Emperour we may vnderstand  
euerie Christian man that purposeth to  
visit the Citie of Hierusalem, that is to  
say, to get euerlasting life, through fruit-  
full faith. But his wife, that is, the wret-  
ched flesh murmereth against the soule,  
and loneth better an adulterer, that is,  
deadly sinne, than her hus band. This  
Emperour went into the ship, raking his  
journey toward the citie of Hierusalem,  
that is to say, he went to the Church of  
God, which is the way to God. But the  
wife, that is to say, fleshly men, accused  
him to the master of the ship, that is to  
say, to y<sup>e</sup> prelates of the Church, for great  
rewards, which often times blindeth the  
sight of many Iustices, where through  
many perfect men bee cast out of y<sup>e</sup> ship  
into the sea to be drowned, that is to say,  
out of the Church, into the Sea of this  
world. But what shall hee doe then,  
that is thus cast to bee troubled in this  
world, certainly this ought hee to doe,  
lette him learne to swimme, that is to  
say, lette him put all his hope in GOD,  
and then by his grace hee shall come to  
an Iland, that is to say, the Religion of  
his heart

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hart, and that hee shall lone ever the better to keepe himselfe out of this world, therefore saith S. Iames thus: A pure religion and vndefiled before God even the Father: is this &c. And hee that is in this Religion shall finde a Lion whom he becometh to haue against the Diuell.

This Lion is our Lorde Iesu Christ, that came of the tribe of Iuda, which fighteth ever against the Diuell, and if a man haue holpen this Lion, that is, hath serued God against his enemies at any time, trust well then that he will not forsake him, but be with him in all his need, according to the Psalmist, saying thus: Cum ipso sum in tribulatione. I am with him in trouble. By this Lion thou maist take thy wife, that is to say, the flesh, with repentance, and slay thy sin, & then without doubt thou shalt obtaine y<sup>e</sup> Empire of Heauen. Unto the which bring vs our Lord Iesus. Amen.

## The Argument.

The Soule of man espoused to Christ in Baptisme, yet dieth by meanes of sin,  
leauing



leaving behinde her sonne called Reason,  
for rather the word of God, which searcheth  
the disease of man her sinfull father:  
and being sent for to cure the maladie of  
her stepmother, will, refuseth to admini-  
strate ghostly comfort vnto her.

## The 24. Historie.

Some time in Rome bare swate a  
Smyghtie Emperour named Gorgo-  
nic, which had married a coureous La-  
die and a saire, to his wife. This yong  
ladie in due processe of tyme conceined  
and bare a sonne, a saire childe and an  
amiable. When this childe was tenne  
yere olde, his mother the Emperesse died.  
And anon after the Emperour married  
another wife. The second wife loued in  
no wise the Emperours sonne, but dyd  
him all the shame and reproch that shee  
might. When the Emperour perceined  
this, willing to please his wife, exiled his  
sonne out of his Empire. And when this  
childe was exiled, hee went and studied  
his sick, so that within short tyme hee  
was

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was a skilfull & cunning Physitian. befell some after the Emperour his father sickned, & was almost dead, wherefore when hee heard that his sonne was such a Physitian, hee sent for him by letters, praying him that he would come to him without any delay. And then the sonne willing to obey and fulfill his fathers commandement, in all hast came vnto him. And when he had seene his father, and felt his pulses and his veines, all the sicknesse he had was some healed with his medicines from all maner of dangers.

Some after that, the Emperesse his mother began to waxe sicke, and many physitions said that she would die. And when the Emperour heard this he prayed his sonne to help her of her sicknesse. Then said his sonne, certainly father, I will lay no hand on her. Then the Emperour began to waxe wroth & said: If thou wilt not obey my commandement thou shalt henceforth depart my empire. His sonne answered and saide: If ye doe so (deere father) ye doe vnrighfully, for well you know, that you exiled me

out of your Empire through her suggestion, and mine absence was cause of your sorrow and sicknesse, and in likewise my presence is cause of her sicknesse, and therefore I will not meddle with her, and also I will vse no more medicines, for oftentimes Physicians are deceiued, and therefore I dare not lay hand on her, best men would say (if it fortunéd her to die) that I were the cause thereof. Then saide the Emperour: Shee hath the same sicknesse that I had.

His sonne answered and said, though he hath the same sicknesse, neuerthelesse hee bee not both of one complexion. For whatsoeuer I did to you, yee helde you content, and when yee saw mee come within the Pallace, yee reioyced of my comming and greatly were eased to see me that yee begat.

But when my stepmother saw mee, shee welled for anger, and tooke cosse at her heart, and therefore if I should speake to her, her sorrow would increase, and if I should touch her, shee would bee in a rage. And also a Physician profiteth naught, but whereas the sicke patient

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delighteth in him, who can cure her ignorant enuie and not by skillfull loue. And when the Emperours son had said his mind hee escaped and went his way.

### The Morall.

This Emperour beokeneth euery christian man which is married to Chy in the baptisme of regeneration, for then the soule is made the spouse of Christ, on whom our Saniour begetteth a son, that is to say, the knowldege of his word and will. But when the childe grew to some x. yers of age or some increale in vertue, his mother Christianitie died. Then vertue departing from youth, & afterwarde the Christian man his father matcheth himselfe with another woman the step-mother of the said youth, named ignorant enuie, which in no wise could affect the emperours son of knowledge, wherefore she caused him to be banished into a strange Countrie from his Father & her both. It hapneth that the good Christian man being euer ruled by his wise fatherly sicke, sendeth for his son Knowledge of Gods word and will, to cure him as his Absition, who dutifully perfozmeth the

same

same. But his stepmother falling sicke at sight of the Emperours son, though the Christian man her hus band labours to him to cure her as a good Phisition of her soule, yet she hardly digesting him & his good indeauour to win her from ignorant ennie of the truth, is notwithstanding hardly healed of her sicknesse, but oftentimes dieth in her ignorant enuie and wilfull wickednesse, without any hope of health or life, vnto eternall saluation, so that the phisition comes thether to late.

### The Argument.

Iesus Christ the sonne of God ought to be cherished and fostered in our harts by faith and fruitfull good life. Which is taken from vs when wee are thankfull vnto him, in Gods graces. Wherefore the Preachers of Gods word as good Phisitions, are comfortably sent vnto vs for the admonishment of vs in perseuerance to amendement of life, and constancie in Christs merits, so to harbour him in our harts, as hee may thereby bestow on vs the promotion of heauenly blisse everlasting.

K.iiij.

The

**S**ometime dwelt in Rome a mightie  
Emperour named Foleus, who had  
taken to wife the Kings daughter of  
Germany, a faire Lady and a courteous,  
which within short time conceived and  
bare a Sonne. When this Childe was  
borne, the states of the Empire came to  
the Emperour, and euery one of them  
besought the Emperour to haue the bring-  
ing vp of his sonne. The Emperour an-  
swered and said. To morrow shall bee a  
tourney, and ther shall ye all bee, & which  
of you doth best, and obtaineth the victo-  
rie, shall haue the keeping of my Sonne.  
And if hee traine him vp well, I shall  
promote him to great dignitie & honour.  
And if hee doe the contrary, hee shall dye  
the foulest death that can bee thought.  
Then saide they, Deere Lord, all this  
pleaseth vs well.

On the morrow when euery man was  
come to the tourney, the states iusted  
and held tourney with great valiaunce  
a long time, till at the last there came a  
worthy

worthy Knight named Iofias, who so  
courageously bare himself amongst them  
that he obtained the victorie. And imme-  
diately after the tourney was all done,  
this Iofias, took the Childe and led him  
forth with him. And because this Em-  
perours sonne should be receiued in his  
countrie hee sent before to his Castle, &  
commanded his officers that it should  
be royally prouided for, & prepared both  
without and within, and that the childes  
lodging should be in the midst of the ca-  
stle, and also that the seauen Sciences  
should bee pourtraied about the Childes  
bed, that when the child waked out of his  
sleepe, he might lie in his bed and behold  
the same. This Knight had a fruitfull &  
wholesome well by the Childes beds  
side, wherein hee vsed to bath himselfe, &  
the Knights wife bare the key of this  
well, and there was a window wherof  
the sunne might comfortably shine vpon  
him. It fortuned vpon a day the La-  
dy that kept the key, lest the window  
open through negligence. 1015  
which being so done, there came  
Beare and saw the window open,  
B.v. and

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and went to the Well, and bathed him therein, of whose bathing the Well is honoured after for the great heate which was that time in the chafed beare, wherefore who so ever dranke thereof were leperous with in short time. And so it fortuned with in a little space, that by meanes of vsing the same water, the lord, the Lady, and all their householde were lepers, and notwithstanding it appeared not sodainly. And in the meane time there came a great Eagle in at the window where the Emperours Sonne lay, and bare the Childe away out of his cradell. And when the Knight perceined this, he wept bitterly and saide: Alas, alas and woe to mee, wretched creature, that ever I was borne, what shall I doe: for now I am the sonne of Death, for I am become a loathsome leper, and so is my wife and all my householde. And while hee was thus mourning, there came to him a Whistion and said to him, Sir, if yee will doe after my counsaile, yee shall not repent you. First it beehoueth you and your wife, and all your household to bee letten blood, and after that to bee ba  
the



shed and washed cleane. And then shall  
I lay to my medicine. And when ye are  
whole, then shall you & your householde  
walke to the mountaines, and seeke the  
Emperours son, for the Eagle hath let him  
fall in some place. The Knight wrought  
all thinges by the counsaile of this Phi-  
sition, and incontinent after was letten  
bloode and receiued the medicine, and  
then hee was all whole & his wife, and  
all his householde, wherefore he tooke his  
horse accompanied with three Squires,  
and rode forth to seeke the Childe. And  
at the last hee found him whole & sound  
lying in a valley, whereat hee greatly  
reioyced. And for the great ioy and  
gladnesse that was in him for finding  
the Emperours sonne, hee led the Child  
home to his father. And when the Em-  
perour saw his sonne in good health, hee  
was right glad, wherefore hee promo-  
ted him to great honour, and so after  
that long time liued he there in most no-  
ble state, and at the last ended his life  
in peace and rest.

The

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### The Morall.

This Emperour betokeneth the father of Heauen, his son betokeneth our Lord Iesus Christ, whom many men desired to nourish, at such time as they received the sacrament of his death and passion.

We nourisheth him that best instructeth with the Diuell, and ouercommeth him through Godly life. This Knight that toke this Childe with him, betokeneth a good Christian man that euermore abstaineth truely from doing euill, & laboureth continually to doe good to all men. Therfore doe we as the Knight did, send we before messengers to prepare and make cleane the Castell of our hearts, from all spots of sin by fruitfull faith, and so shall this Childe Iesus rest and light in the midst of our harts.

The Well betokeneth mercie, which ought to be next our Lord. For whosoever is without mercie & truth may not nourish that blessed Childe Iesu. But it hapneth oft that the Knights wife (that is the flesh of man) beareth the key of mercy, and oft leaueth that Well open,  
and

and then commeth the Beare) that is, the diuell, and leaureth the loathsome filth in the well of mercy, & who that tasteth thereof shall bee infected with leprosie of sin. The window wherein the Sun shineth, is the grace of the Holy ghost, by whom men liue & are comforted ghostly. By this window the Eagle commeth in, that is to say, the flying affections of the wicked world, carrying away the knowledge of God from vs into the vale of ignorance & securitie of sinne, & then man hath great cause to weepe, but what shall we doe when the childe is gone, but send for a skilfull Physicion, that is, a discreet Minister of the word of God which shall giue him counsaile to let him blood and all his household, that is to say, to put out sin through acknowledging thereof, and reconciling himselfe with earnest repentance vnto his heavenly father.

Then must hee bath himselfe with teares of Contrition and compunction of heart, and after that, take the medicine of amendement of life, and so liue pure and cleane from all maner of sinne, and when hee hath done thus, hee must  
leap

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leape on the palfrey of good perseuerance  
from euill, and ride forth with his three  
Squires, that is to say, fasting from euil,  
praier vnto God, and well deseruing to-  
wards man, and than without doubt, he  
shall finde the childe Iesus, in the valley  
of humilitie, and not on a hill, that is to  
say, pride. And if hee doe this, doubtlesse  
he shall haue might and power to nour-  
rish that blessed childe Iesus, for whose  
nourishing, the Father of Heauen shall  
promote him vnto everlasting ioy. Vnto  
the which ioy, God bring vs all. Amen.

## The Argument.

¶ Christ the ioy of everlasting glory hath  
proclaimed mutuall ioy & blisse in hea-  
uen, as well to the poore as to the rich.  
But the rich oft times coueting all, loseth  
that prerogatiue which the poore in hart  
enioy by the prouidence of God. Yet as  
he is a righteous god, he ordaineth both  
for the rich & the poore in such sort,  
that if they will they may together ioy-  
fully bee satisfied with the fruition of

his

his abundant graces.

### The 26 Historie.

**S**ometime dwelt in Rome a mightie Emperour named Fulgentious, which gouerned his people nobly, & loued them so much, that hee made to proclame throughout all Nations, who so ever would come to him rich or poore at a certaine day, should haue their petitions whatsoeuer it were,

When the mightie men heard this, they were glad, and came at the day assigned, & euery man put forth his petition vnto the Emperour, and immediately their petitions were granted and fulfilled, insomuch that a great part of the reuenues of the Empire was distributed among them. That euery man was ioyfull, and went home againe and toke possession of such lands & Castells as the Emperour had given them.

Straight way after the poore men in the Emperours dominions, gathered them together and said. A common cry

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ery was made, that all men both poore  
and rich, should come to the Emperours  
Pallace, & there they should haue what  
so euer they asked. The rich men haue  
bene there lately, and obtained their pe-  
titions. Therefore goe wee now and try  
if wee may obtaine any good of the Em-  
perour. The counsell was approbated  
allowed among them all, wherefore they  
went forth till they came to the Empe-  
rours pallace, and there they put forth  
their petitions according to the Empe-  
rours Proclamation.

When the Emperour had heard them  
he said to them: Deere friends, I haue  
heard all your petitions, and it is trou-  
th that my Proclamation was that euery  
man indifferently should come and haue  
their petitions, but the rich and mightie  
men haue ben here before you, to whom  
I haue giuen all that I had, save onely  
the royaltie of my Lordship, and so haue  
I nothing left to giue you, whereat the  
poore men petiously replied: Good & gra-  
tious Soueraigne, haue compassion on  
vs, & let vs not go hence empty away.  
We know well, y<sup>t</sup> it is our owne default

wée came not rather with these other rich and mightie men, but sith it is so, wée carue of your grace that wée may obtaine somewhat by the which wée may liue. Then said the Emperour. Good friends though I haue giuen most of my lands, rents, tenements, and Castels to the rich men that came bēfore you.

Neuerthelesse I haue kept still in mine owne hands the Soueraigntie and dominion ouer them, and that I doe giue to you, and so they shall bē your seruants, and bē obedient to you all. And when the poore men heard this, greatly hereat reioysing, knéeled downe to the Emperour and thanked him saying. Lo though wée come late, yet be wée made Lords ouer all these other. And with this they tooke their leaue & went home againe. But when the rich & the mightie men heard that, they were greatly moued and ordained a common parliament among them selues. And thus it was spoken among them. Alas, alas, how may we serue them that sometime were our pesants and our subiects in all manner thinges, and now they bē made

L.

Lords

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Lords ouer vs. Therefore goe wee all  
with one assent to the Emperour & pray  
him of remedie. When this was said,  
their counsell was commended, and  
forthwith they went to the Emperour  
and said to him. Reuerend Lord what  
may this bee, those that were our ser-  
uants be our lords, we beseech you meeke-  
ly that it may not bee so.

Then said the Emperour, Good friends  
I doe you no wrong, for my cry was  
common, that what so euer you asked  
of mee you should obtaine your petition,  
and yee asked nothing of mee but lands,  
rents and honours, and all that haue  
I graunted you at your owne will, in  
so much that I kept nothing for my  
selfe, and each of you were well content  
at your way going, and after that came  
simple and poore men, and asked of mee  
some liuing according to my proclama-  
tion, and I had nothing to giue them,  
but onely the Soueraintie & Dominion  
ouer you, which I kept in my hands,  
and when the poore menne so cryed on  
mee, I had nothing to giue them, save  
onely to wi



onely the authoritie ouer you, and therefore ye should not blame mee, for that ye asked yee had. Then said they. A good and gracious Lord, wee pray you effectually of your counsaile in this case, and of your help. The Emperour answered and said. Sirs, if yee will worke after mee, I shall giue you good and profitable counsaile. Then said they, wee be ready to fulfill what so euer yee say to vs for our profit. Then said the Emperour. My good friends, yee haue of mee both landes and tenements, with other moveable goods, and that great plentie, the which by my counsaile yee shall impart with to the poore men, that they may graunt you the Soueraigntie and dominion which they haue. And anone these rich men gladly graunted to this, and imparted of their goods among the poore men, and then they gaue them againe the authoritie ouer them, like as they had of the rich men. And thus were they both contented, and the Emperour was greatly commended of all the people, because he accoꝝdeth both the partes wisely.

## The Morall.

By this Emperour is vnderstood our Lord Iesu Christ, which made a proclamation by his Prophets, Patriarks, Apostles and Preachers, that euery man both poore and rich should come and aske euerlasting ioy, and without doubt they shall obtaine their petition. But the rich and mightie men aske no other thing but worldly honour & transitorie riches, for this world shall passe & all the conuersionnes thereof, wherfore he gaue them so much of worldly wealth, that he had nothing left for himselfe, according to the Scripture. The birds of heauē haue nests, and the Foxes in the earth haue caues, but the Son of God hath nothing in the earth wher he may put his head. Mat. 8. 20. The poore men bee such as bee mecke in hart. Of the which poore men speaketh our lord saying. Blessed bee the poore in spirit, for the kingdome of heauen is theirs. Ma. 5. 3

And if it should seeme that they haue Soueraigntie in Heauen aboue mightie men

men of this world, therefore these rich men ought to impart their temporall riches with poore men, according to the scripture, saying thus. Giue almes of thy substance. Tobit. 4. 7. And thus may yee attaine vnto the kingdome of Heauen, vnto the which I beseech almightie God to bring vs all. Amen.

## The Argument.

The Emperour of eternall glorie Christ hath two daughters, the one faire the other foule, the faire daughter is this world, and the pleasures thereof: the foule is pouertie and trouble. The faire daughter is desired of many, the foule of few, who so loueth the world setteth not by god nor heauenly things, but by the vanities of this world, who so loueth God & heauenly things wil suffer in Christ all persecution, & trouble for the obtaining thereof, despising the world and all that therein is.

## The 27. Historie.

L.iii.

Some

## The Historie of

**S**ometime dwelt in Rome a mightie Emperour named Domician, which had two daughters, the one of them was passing faire, but the other soule and evill favoured, wherefore hee let cry thzoughout all his Empire, that what man would haue his faire daughter to wyfe should haue nothing with her, but her beautiful and comely personage. And who so would marrie his soule daughter should haue all his empire after his death. And when the proclamation was made, there came many Lords that desired to marrie his faire daughter: To Whome the Emperour answered thus.

Sirs quod he, ye wot not what ye desire, right well ye shall know, that if ye marrie her, ye shall haue nothing with her but her beautifull and comely personage: and farthermore, if I giue her to one of you and not to an other, then will ye strine for her: therefore if ye will needes haue her, and forsake my soule daughter, it shall behoue you first to iust for her, and he that winneth her, shall marrie her.

Then

Then the nobles & states of the Empire greatly reioysed, and anone onely for lone of that beautifull damsell they wold iust and also fight, wherefoze they set a day of battaile, and many worzhie men were slaine on both sides, neuerthelste one obtained the chiefe victozy, and espoused that saire Ladie.

The second daughter which was soule and euill fauoured, seeing her sister so bestowed with great solempnitie, mourned and wept daily, therefore the Emperour her father came to her and said.

Déere daughter why mournest thou thus? Alas déere father, quod shee, it is no wonder though I mourne, seeing my sister is married with great honour and gladnesse, and euery man is ioyfull of her, and no man loneth my company, & therefore déere Father, what I may best do sothly I wot not. Then said the Emperour. O my déere Daughter, all that is mine is thine, and it is not vnknowne to you that he which married thy sister had nothing with her but her beautifull corps and therefore I shall proclaime in mine owne person througħ all my Empire,

L.iiii.

that

## The Historie of

that what man marrieth thée, I shall  
make him assurance by letter patent of  
all mine Empire after my death. Then  
this yong Lady though shée was foule  
and euill fauored, neuerthelesse she reioy  
sed in the promise of her Father, imme  
diatly after the proclamation was made,  
ther came a yong knight & a gentle which  
espoused the Lady, and after the death of  
the Emperour sealed vpon all the Em  
pire into his iurisdiction, and hée was  
crowned Emperour and she Empreesse.

## The Morall.

This Emperour betokeneth our Lord  
Jesu Christ which hath two daughters  
the one faire and the other foule.

The faire daughter betokeneth the  
world, which is full faire and delecta  
ble to many men. The other foule, be  
tokeneth pouertie and trouble, whom  
feyn men desire to marry with.

Neuerthelesse a common cry was made  
by the holy scripture, that who so would  
haue his fair daughter, that is the world,  
should

should haue nothing with her but her  
fairnes, that is to say, the worldly vanities  
which fade and fall away like as  
the beautie of man.

But who that will marry the soule  
daughter, that is to saye, voluntarilie  
receiue th pouertie and trouble for Gods  
loue, without doubt hee shall obtaine  
the Empire of heauen, according to the  
Scripture saying. Yee that haue forsaken  
all thing for my loue to follow mee,  
shall haue euerlasting life.

Many noble and worthie men haue  
lusted for the faire Daughter, that is  
to say, haue foughten both by Sea and  
by Land for this world for couetise of  
worldlie riches, and at the last there bee  
many slaine : for there is nothing here  
but Pride of Life, Conetousnesse of the  
Eies, and of the Flesh, where through  
these grauous sinnes, all the world is  
brought to great mischief.

But hee that marrieth the faire daughter,  
that is to say, the World, is hee that  
seth all his affection and desire in the  
retchednesse of this world, and will not  
for any thing forsake this world, like a

L.v.

wretch

## The Historie of

Wretch and conetous man. But hee that  
marrieth the soule Daughter, is a good  
Christian man, which for the loue of the  
Kingdome of Heauen forlaketh all this  
world, and not onely doth thus, but also  
despiseth himselfe, obeying vnto his true  
God in all things. Such a man certainly  
shall obtaine the Empire of Heauen  
vnto the which Iesu Christ bring vs all.  
Amen.

## The Argument.

¶ Deuotion, Praier, and thanks giuing  
vnto God for his gifts, is a sounding  
Musicke delectable in the eares of  
God. We are warned not after our first  
offending, to returne to our vomit, with  
the dog: no rather let vs bath our  
soules in the Well of sorrowfull and  
hartie repentance and perseuerance  
good life, that we may liue with Christ  
in euerlasting ioy and blisse.

## The 28. Historie.

Some



Sometime in Rome dwelt a mightie  
Emperour named Andromick, which  
about all things loued the harmonie  
of Musick. This Emperour had with in  
his Castell a well of such vertue, that  
whosoever were dronk by drinking, the  
water thereof should incontinent make  
him fresh againe, & be deliuered from all  
kinde of dronkenesse. There was also  
dwelling in this Emperours Court a  
knight named Ydronie, whom the Em-  
perour loued much, but oft times he was  
drunken, which vice the Emperour hated  
about all things. And when this knight  
perceiued himselfe drunken, then would  
he goe to the well & drinck of that water  
and refresh himselfe, so that whatsoeuer  
the Emperour said to him he would an-  
swere him so reasonable, that no dron-  
kenesse might bee seene in him, and for  
his wittie answer hee was greatly bee-  
loved of the Emperour. Nevertheless  
his fellowes of the Court enuied him  
much, and imagined among themselues  
how they might withdraw the Empe-  
rours loue from him.

## The Historie of

It fortunéd on a day that this Emperour went to the Forrest and heard a Nightingale sing so merrily, that oftentimes after hee would rise early in the morning, & sometimes from his meat and walke to the wood, for to heare the sweetnesse of her song, wherefore many of his men said among themselves, Our Lord delighteth so much in the Nightingales song, that hee reckoneth nothing our profit, insomuch that though rough two things his loue is withhelden from vs, that is to say, by Ydrone the Knight, and by the sweet song of the Nightingale.

Then saide an old Knight that was among them. Sirs quod hee, if yee will doe by my counsell, I shall deliuer you of the Knight Ydrone, and of the Nightingale without hurt or death.

They sware and saide, whatsoeuer yee bidde vs doe, wee shall straightway fulfill with all our heart. When this Knight heard this, within a while after it chaunced hee espyed this Ydrone drunken, wherefore hee locked fast the well, and as this Knight Ydrone came

to refresh himselfe, hée found the well  
fast locked.

The Emperour had a great matter  
to treat of, wherefoze in hast hée sent  
this knight, because of his great  
wisdome to haue his counsell. And when  
hée came befoze the Emperour hée was  
so drunken that he might not once moue  
his tongue, neither had witte, reason,  
nor vnderstanding to answer the Em-  
perour to this matter.

But when the Emperour saw this,  
hée was greatly græued, soz so much as  
hée hated that vice, wherefoze hée com-  
manded anone that from that daye  
forth hée should no more be sene within  
his land, vpon paine of death.

This hearing his foes, were very glad  
and saide vnto the old knight. Now we  
are deliuered of this knight Ydrone, ther-  
is no more to doe but that wee might  
inde the way to be deliuered of the  
way fightingale, in which the Emperour de-  
lighteth so much.

Then said the old knight, your cares  
shall heare, and your eyes shall see, that  
this fightingale shall be destroyed in  
short

## The Historie of

short time. Not long after this  
Knight espied that the Nightingale  
used to sit vpon a tree euen about the founteyne  
said well, wheras her make came & cou-  
pled with her, neuerthelesse in the absence  
of her make, she tooke oftentimes an  
other make and coupled with him, where  
shee had thus done, then would she de-  
scend to the well to bath her selfe, that  
when her make came, he should feele no  
sauour ne euill odour of that she had done.  
When the Knight had scene this, one  
time hee locked the well, and when the  
Nightingale would haue descended to  
bath her selfe after the coupling with  
other make, shee found the well closed.  
wherefore she flew vp into the tree againe  
and mourned sore in her maner, and let  
her sweet song. Then came her make and  
saw that she had done against her na-  
ture, he returned againe & in short time  
brought a great multitude of Nightin-  
gales which slew his make, and tare her  
all to peeces.

And thus was the wise Knight put  
away and the Nightingale slaine, and  
the Emperour put from his pleasure.

and solace, such as he was wont to haue.

### The Morall.

This Emperour betokeneth our lord  
Iesu Christ which loueth greatlie the  
long of deuotion, for when we pray, we  
speake with God, and whon we reade,  
God speaketh vnto vs. The Well that  
was in the pallace, betokeneth acknow-  
ledging of our sinnes to God, therefore  
if any man bee dronken with sinne, let  
him drinck of the well of acknowledge-  
ing his sinnes, & without doubt hee shall  
be safe. This Ydrone betokeneth enerie  
man that wilfully returneth againe to  
sinne after his acknowledged sinne, like  
as a dog that maketh a vomit and ca-  
teth by the meat that he hath eaten be-  
fore, and after ward when hee is hungry,  
commeth and eateth it againe. Neuer-  
thelesse if a man that hath sinned thus,  
will drinck of the well of acknowledge-  
ing his sinne, he shall receiue his ghostlie  
strength. The Nightingale that sat on y  
tree, betokeneth y soule that sitteth on the  
tree

## The Historie of

freē of holy doctrine. And her song be-  
keneth the soule that sitteth on the tree  
in deuout prayers to G O D. But this  
soule doeth commit euill as often times  
as she consenteth to sinne. Neuerthe-  
lesse if she runne to the well of acknow-  
ledged sinne, and bath her with the wa-  
ter of contrition, God shall loue her.  
But her foes that be the fiendes of hell,  
seeing this that God is so mercifull, they  
stoppe the well of acknowledgement of  
sinne, that is to say, they would with-  
draw vs from dutiful acknowledgement  
and from due reconciliation of our selues  
betwene vs and God, and betwene vs  
and man, without shame and dread of  
repentance, not to declare our sinnes.  
And thus beēne many exiled and put to  
death euerlasting. And therefore she  
die wee to bath our life in the well of ac-  
knowledging of sinnes with the water  
of contrition, and then wee may be sure  
to come to euerlasting life. Unto the well  
which God bring vs all. Amen.

The Argument.

The soule of euery good christian ma  
hath to prepare him armed vertues to  
withstand the assaults of diuels; We are  
heere put in minde of our deliuerance  
out of thraldome by the precious blood  
shedding of Iesus Christ, which is a  
terroure to all the haggies of hell, not to  
dare to assault vs, so long as wee liue  
firme in Christs faith, and belecue in  
him, the bulwarke of our saluation.

### The 29. Historie.

In Rome therz dwelt some-time a  
mightie Emperour named Hermes,  
which had a mightie strong Citie excē  
ding strongly walled about, and a Bell  
hanging in the middes of the Cittie,  
and when so euer this Emperour went  
to any battaile without the Citie, this  
Bell should bee immediately rounge, but  
there should no man ring the Bell but a  
virgin. Within short time after it befell  
that Dragons, Serpents, and many  
other venemous beastes empoysoned  
much

## The History of

much people, so that the Cittie was almost destroyed, wherefore the States of the Cittie went with one assent to the Emperour and sayde : Lord, what shall we doe, lo, our people, our goods & our Cittie is almost destroyed, and you and we be in perill to perish, throughthese cruell beastes that consume vs, therfore take we good counsaile, or else we are but lost. Then said the Emperour, what say you is best to bee done in this matter, and how may we best be defended. Then answered one of the wisest and sayde. My Lord, heare my counsaile and doe there-after, and ye shall not forethink it, ye haue (quod hee) in your palace a Lyon, and set vp a peece of timber for the purpose, and there-vnto let the Lyon bee nailed and made fast, & when other venemous beastes see him thus bound & dealt withall, they will dread him, and so shall they forsake this Cittie, and we shall be in rest and ease. Then said the Emperour, it pleaseth mee well that hee be so vled in saving of you. Then took they the Lyon & vled him in manner as aforesaid. And when the other Lyon



and benimous Dragons came toward  
the Citie and saw the Lyon thus bled,  
they fled away for dread, and durst come  
nearer.

### The Morall.

This Emperour betokeneth the Fa-  
ther of Heauen, the Citie well walled  
with the Bell in the middell, betokeneth  
the Soule, walled about with vertues.  
The Bell betokeneth a clane conscience,  
that warneth a man to battaile, when  
he should fight against the Diuell, that  
he might arme himselfe before with ver-  
tues. The Virgin that should ring this  
Bell, is Reason, which as a Virgin en-  
circumeth all vnto rightfull cleanness.

The benimous Dragon that beareth  
the Fire, betokeneth the flesh of man,  
which beareth fire of couetousnesse, the  
which burnt Adam our foresather, when  
he ate of the forbidden Apple. The ve-  
nimous beasts that poisoned y men, bee-  
tokeneth the fiends of hell, which for the  
most part haue destroyed mankinde.

P.ii.

The

## The History of

The states of the Citie, betokeneth the Patriarkes & Prophets, which besought God of counsaile & remedie that mankin might be saued, and anone it was consulted for the best remedie, that a Lion (that is Christ) should be nailed vpon the Crosse, according to the Scripture saying thus. *Expedi vnus moriatur homo pro populo vt gens non pereat*, &c. That is to say. It was requisite that one man should die for the people, least all flesh should perish. Thā toke they Christ and hong him on the crosse, for the which the Diuell dreadeth Christian people, dare not come nigh them. And thus by the grace of God, christen men shall come to euermoring blisse. Vnto the which bring vs the Lambe of God which taketh his precious blood for vs. Amen.

## The Argument.

¶ Heere is signified the thraldome of man vnto Sathan by Enuie, till Christ the sonne of God defended with the power of the holy Ghost to set him at libertie, and put him in possession of the palace.

pallace of euerlasting felicitie.

The 30. Historie.

**I**n Rome dwelled sometime a mighty Emperour and a mercifull named Menalay, which ordained such a law that what innocent person were taken & put in prison, if he might scape and come to the Emperours Pallace, he should be there safe for all manner accusations against him in his life time. It was not long after but it befell that a knight was accused, wherefore he was taken and put in a strong and dark prison, where he lay long time, & had no light but at a little window, whereas scant light shone in, that lightened him to eat his simple meate that was brought him by his keeper, wherefore he mourned greatly & made know that he was thus fast shut up from the sight of men. Nevertheless when the keeper was gone, there came daylie a Nightingale in at the window and sang full sweetly, of whose song his wofull knight oft times was fed

¶.iii.      with

## The Historie of

with ioy, & when this bird ceased off his song, then would she flie into the knights bosome, and ther this knight fed her many a day, of the vittaile that God sent him.

It befell after on a day, that this knight was greatly desolate of comfort. Nevertheless the Bird that sat in his bosome fed upon kernels of Peas, and thus he said vnto the Bird. Sweet Bird I have sustained thee many a day, what wilt thou giue mee now in my desolation & comfort mee, remember thee well, thou art the creature of God, and I will therefore help me now in my great need. When the bird heard this, she flew from his bosome, & carried from him three daies. But the third day she came again and brought in her mouth a precious Stone, and laid it in the knights bosome. And when shee had so done she took flight and flew from him againe. The knight meruailed of the Stone and the bird, and therewith hee took the Stone in his hand and touched his girdle with Fetters therewith, and anone fell all his Fetters and Chaines therewith.

hée was bound. And then hée arose and touched the doores of the prison & anone they opened, and so hée escaped and ran fast to the Emperours Pallace. When the keeper of the Prison perceiued this, hée blew a horne thrise, and raised vp all the folke of the Citie, & lead them forth crying with an high voice. Loe the theete is gone, follow wée him all. And with that hée ranne, befoze all his fellowes towards the Knight, & when he came nigh him, the knight bent his bow & did shoote an arrow wherwith he smote the keeper in the lungs and slew him, and then hée ranne to the Pallace, whereas hée found succour according to the Law.

### The Morall.

This Emperour beétokeneth our Lord Iesu Christ, which ordayned a Law, that what innocent, that is, what person imprisoned wrongfully and might escape and come to the Pallace of his heauenly habitation through repentaunce and true amendement of life,

¶.iiii.

Should

## The Historie of

Should finde perpetuall succour and help

This Knight bētokeneth euerie one  
that is innocent & accused by ennie or  
mallice vniustly, taking grieve for his  
present estate.

The keeper of this Prison bētoke-  
neth the Diuell that keepeth such a man  
hard bound in sinne, and serueth him  
with riches and delights of this transi-  
torie world, that hee should not escape  
from danger.

The Bird that singeth so swētlie,  
bētokeneth the voice of Heauen that  
sayth to the oppressed: Reuertere reuer-  
tere sinamitis. Turne againe, now turne  
againe thou prisoner, that is to say,  
turne againe thou oppressed, and I shall  
receiue thee to grace. For when man-  
kinde was in thraldome to Sathan in  
the Prison of Hell, then came there a  
Bird, that is to say, the Godhead, bea-  
ring with him a stone, that bētokeneth  
our Lord Iesu Christ, according to the  
holy Scripture, saying: Ego sum lapis.  
I am a stone.

The soule of Christ descended with  
the Godhead, and brought with him all  
man,

man kinde out of the prison of Hell, therefore if any of vs bee in the prison of worldlye oppression, touch we our sinnes with the stone, that is to say, with the vertue of our Lord Iesu Christ, by acknowledging our Sinnes, by faithfull prayer, and by true contrition, and then without doubt the chaines of our oppression, with this stone, shall bee broken and fall from vs, and the doores of Heauenly grace shall be opened, and we shall obtaine help and succour in the Pallace of Heauenly habitation.

And if the keeper of the Prison, that is to say, the Diuel (which is the blowster of the horne of Pride, Lecherie, or concupiscence) stir vp any sinners, then turne we againe toward him manfully, and shote at him the arrow of constant faith in Iesu Christ, by true and vnfeigned repentance, and without doubt he shall fall from vs.

And then by the grace of Almighty God we may obtaine to the Pallace of Heauenly blisse, where we shall behold the King of all glorie. Unto the which bring vs the Lord Iesu Christ. Amen.

*P. v.*

The

## The Historie of

### The Argument.

A poore man exalted to dignitie, is heere admonished not to be vnthankfull, and to render euill for good. But euen to the most simple ones to bee gratefull for any benefit, else surely God that giueth thee this promotion, will make the brutish creatures of the earth thy enemies and depose thee from thy dignitie, and hee that hath helped thee, be he neuer so base, may then in fine haue better fauour with God and man then thou thy selfe, wherefore bee warned of ingratitude, by this example, and know thy selfe, thy God, and thy friend.

### The 31. Historie.

**T**here dwelt sometime in Rome a mightie Emperour named Neron. It fortuned on a day that this Emperour walked into a Forrest, where hee met sodainelie with a poore man, and so soone as this Em



your saw him, hee was greafly moued with mercie & said. Good friend whence art thou My fouveraigne Lord quod he, I am your fubieet, bozne in your land, and now in great pouertie and neede. Then said the Emperour. If I knew that thou wert true in euery thing, I fhould promote thee to great riches, therefore tell mee what is thy name.

My Lord quod hee, I am called Lenticulus, and I plight you my trowth and true fervice, and if I doe otherwife, I fubmit mee vnto you & to all manner of punifhment that yee can put mee to. When the Emperour heard this, hee promoted him incontinently to great riches, & not long after that hee made him a knight & fteward of his land. And when he was thus exalted to riches & honour, hee waxed fo proude, that he defpifed both his fuperiours and his inferiours. Not long after it befell that this fteward rode by a fozreff, where as hee met with the Fofter, and charged him that hee fhould make an hundred pits in the ground, and cover them ouer with greene graffe and fmall bowes, that if wilde beaftes foztuned to  
goe

## The Historie of

goe in the Forrest that same way, that they should then fall in, and so thought they bee taken and brought to the Emperour. The Foster answered and sayde. Sir as yee haue saide it shall be done. Not long time after it fortuneth that this Steward rode to this Forrest againe to see if these Pits were made, and as hee rode hee beethought him how wealthy a man & how mightie in power hee was made and how all things in the Empire obeyed to him, and was readie at his will.

As hee rode thus thinking, hee said to himselfe. There is no God saue one lie I, and with that hee smote his Horse with his spurres, and sodainely hee fell into one of the deepe Pits that hee had ordayned before himselfe, for the wilde beastes, & for the great deepenesse there, of hee might not arise againe by no manner of craft, wherefore hee languished in great perplexitie. And straight way after him came a hungrey Lyon and fell in the same Pit, and after the Lyon an Ape, and after the Ape a Serpent. When the Steward was thus

beelet

beset with these three beastes, hee was greatly moued, and feared much.

There was that time dwelling in the Citie a poore man named Guy, that had no riches saue onely an Asse, wherewith daily hee carried stiches and wood that fell from trees and such as hee could get in the forrest, and those hee brought to the market and sould them, and in this wise hee sustained him selfe and his wife as well as hee might.

It fortuned that this poore Guy, went to the forrest as he was wont, and as he came by the deepe pit hee heard a man cry & say, O deere friend what art thou, for Gods sake helpe mee, and I shall recompence thee so well that thou shalt neuer after be the better.

When this poore Guy heard that it was the voice of a man, hee meruailed greatly, and stood still on the Pittes brincke and said: Loe good friend I am come, for thou hast called mee. Than sayde the Knight, deere friend I am steward of all the Emperours lands, and thus by fortune I am fallen into the Pit, and heere be with mee three beastes

## The Historie of

boaste, that is to say, a Lion, an Ape, & horrible Serpent, which I feare most of all, and I wot not of which of them I shall be first deuoured: therfore I pray thee for Gods sake get mee a long cord, wherewith thou maist draw mee out of this deepe Pit, and I shall warrant thee to make thee rich in all things for evermore hereafter, and but I haue help the rather, I shal be deuoured of these beasts. Then sayd this poore Guy, I may full ill entend to help thee, for I haue nothing to live on, but that I gather wood & carry it the to merket to sell, wherewith I am sustained: neuerthelesse, I shall leaue my purposed labour, and fulfill thy will, and if thou reward mee not, it shall bee great hinderance to mee and to my poore wyfe. Then the Steward made a great oath and sayd, that hee would promote him and all his, to great riches. Then said Guy, if you will fulfill your promise, I shall doe that you byd mee. And with that went againe to the Citie and brought with him a long rope and came to the Pit and sayd.  
Sir Steward, lo I let down a rope to thee  
bind

ende thy selfe about the middle there  
with, & I may pull thee vp. Then was  
the Steward glad and said. Good friend  
let downe the rope. And with that he cast  
the end of the rope downe into the pit.  
And when the Lion saw that, he caught  
the rope & held it fast, and Guy drew the  
Lion vp, wening to him he had drawen  
vp the Steward, & when he had so done  
the Lion thanked him in his maner, &  
ranne to the wood. The second time that  
Guy let downe the rope, the Ape leapt  
on it and caught it fast, and when he was  
drawen vp, he thanked Guy as he could,  
and ranne to the wood. The third time  
he let down the rope & drew vp the Ser-  
pent, which thanked him, & went to the  
wood. The Steward cryed with an high  
voice: O deere friend, now I am deli-  
uered of thre benimous beastes, now let  
downe the rope to mee, that I may come  
vp. And this poore Guy let downe the  
rope, and the Steward bound himselfe  
ast about the middle, and anone Guy  
drew him vp. And when hee was thus  
help out of the deepe Pit, hee sayde to  
Guy as followeth,

Come

## The Historie of

Come to mee at thre of the clock to the  
pallace, and then I shall make thee rich  
for ever. This poore Guy reioysed there  
and went home without any reward.  
Then his wife demaunded of him why  
hee gathered no wood wherewith they  
might live that day. Then told hee her  
all the processe as it befell, how the steward  
fell into a pitt, and also the Lyon,  
the Ape, & the Serpent, that he had made  
in the said Forrest, and how he had hol-  
pen him with a rope, & saved him from  
being deuoured of the three venemous  
beasts, & how he should goe to the ste-  
ward & fetch his reward on the morrow.  
When his wife heard this, she reioysed  
greatly and said: If it shall bee so good,  
sir arise to morrow at a due houre, and  
goe to the Pallace and receiue your re-  
ward, that wee may bee comforted there-  
by.

So in the morning Guy arose & went  
to the Pallace and knocked at the gate.  
Then came the Porter and asked the  
cause of his knocking. I pray thee quoth  
this Guy, goe to the steward and say  
him, that heere abideth a poore man at the  
gate.

ate that spake with him yester day in  
the Forrest. The porter went and tolde  
the Steward as the poore man had saide.  
Then saide the Steward, goe thou a-  
gaine & tell him that he lieth, for yester-  
day spake I with no man in the Forrest,  
and charge him that he goe away, and  
that I see him here neuer after. The  
porter went forth and tolde poore Guy  
what the Steward had saide, and charged  
him to goe away. When thus this poore  
Guy sorrowfull went home, and when  
he was come he tolde his wife how the  
Steward had answered him.

His wife comforted him in all that  
she might, and said, Sir goe you againe  
and proue him this. Then on the mo-  
row this Guy arose and went to the pa-  
rke againe, praying the Porter to doe  
his errand once againe to the Steward,  
the Porter answered and saide, gladlie  
I will doe thy errand, but I feare me  
that it shall be thy hurt.

Then went he in and tolde the Ste-  
ward of the coming of this poore man.  
Then the Steward heard that, he went  
forth and all to beate this silly Guy, and

P.

left

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left him in perill of death. When his wife heard this, shee came with her and led him home as shee might, and that shee had she spent vpon Surgions and Physitions to help him. And when he was perfectly whole, he went to the Forrest as he was wont, for to gather Wickes and small wood for his living. And as he went in the Forrest, he saw a strange Lyon drawing before him asses that were laden with chaffers and merchandise. This Lyon drew forth the asses before Guy, which dread him so, least hee would haue deuoured him, nevertheless when he beheld the Lyon better, hee knew well that it was the same Lion that he drew out of the pit. The Lion left not Guy till all the asses with the Marchandise were entred into his house, and then the Lion did him obeysaunce and ranne to the wood. This Guy obtained these fardels, and found great riches therein, wherefore hee made to proclame in diuers Churches, if any man had lost such goods, there was none that challenged them.

And when Guy saw this, hee took the goods



goods, & brought therewith house & land,  
and so was made rich. Peruerthelesse he  
haunted the Forrest as he did befoze.  
And after that as he walked in the For-  
rest to gather wood, he spied the Ape in  
the top of a tree, the which brake bowes  
in side with her teeth and claws, and  
brought them downe, so that in short time  
Guy had laden his Ass. And when the  
ape had so done, she went her way, and  
Guy went home. And on the morrow  
Guy went to the Forrest againe, and as  
he was binding his fagots, hee saw the  
serpent that hee drew out of the pit  
come toward him, bearing in her mouth  
a precious stone of three colours, the  
which stone the serpent let fall at Guyes  
feete, & when she had thus done shee kissed  
his feete and went her way. This Guy  
picked up the stone and marvelled greatly  
of what vertue it might be, where-  
fore hee arose up and went to a Jewe  
named Peter, and said: Deere bro-  
ther I pray thee tell mee the vertue of  
this precious stone, and I shall reward  
thee well for thy labour.

P. ii.

When

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When this Jeweller had well beholden and vnderstande the nature of the stone, he said: Good friend if thou list to sell thy stone, I shall giue thee an hundred marks. Then said Guy, I will not sell my stone till thou tell me truly the vertues thereof. Then said the Jeweller, without doubt this stone hath three vertues, the first vertue is, that whosoener beareth this stone vpon him, shall haue ioy without sorrow: the second vertue is, that hee shall haue plentie without want, the third vertue is, hee shall haue light without darkenesse. And it hath also another vertue, that no man may sell it but for as much as it is worth, and if hee doe the contrary, the stone returneth againe to the first owner.

When Guy heard this, hee was right ioyfull, and said to him selfe, in a good houre, I doe drive these beastes out of the pit.

Not long after it befell that this Guy by the vertue of this stone was made passing riche, and bought great possessions and liuelode, wherefore within a while he was made knight.

It was not long after the Emperour had knowledge how sir Guy had a stone of such vertue, wherefore hee sent for sir Guy, commaunding him to come to him in all hast, & so hee did. And when sir Guy was come to the Emperour, the Emperour said to him. My friend I haue heard say that sometime thou wert in great pouertie, and now thou art made rich by the vertue of a little stone, therefore I pray thee that thou sell mee that stone. Sir Guy answered and said, that may I not doe, for so long as I haue that stone, I am sure of three things, that is to say, of ioy without sorrow, plentie without want, and light without darknesse.

When the Emperour heard this, he had a greater desire to buy that stone then hee had before, and saide to him. Sir Guy of two things thou must chuse me, that is, chuse whether thou wilt forsake this Empire and all thy kinred, or else sell mee thy stone. Then said sir Guy.

My Lord if it must needs be thus, let it be at your will, neuerthelesse I shall tell you the perill of this stone, if yee

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pay not therefore as it is worth, without doubt it will come to mee againe. Then said the Emperour, soothly I will giue thee sufficient, for thou shalt receiue of mee therefore a thousand pound, and so it was done, sir Guy receiued the money and went home. On the morrow carelie he opened his Coffer & found the Stone, and then hee told to the Lady his Wife how hee had found the Stone of the Emperour as hee deliuered it, & how hee found it againe in his Coffer. Then said his wife, good sir in all the hast ye can go againe to the Emperour and take him the Stone, least that hee bee displeased, and through mallice repnte some deceit in vs.

Then went sooth Sir Guy againe to the Emperour, and saide to him. My Lord yester day I solde you a Stone the which if it please you I would faine see. The Emperour went for the Stone to his Treasurie but found it not, wherefore hee was right sorrowfull and came againe and told Sir Guy, how it was lost. Then saide Sir Guy, my Lord grieue you not, for I tolde you yester day

day that I might not sell it, but if I had the valew thereof, and yesterday I receined a thousand pound of you, therfore, and this day I found it in my Co-  
 st againe, and therfore if I had not bought you the stone againe, peraduen-  
 ture you would have shewed mee your  
 leauie countenance, and with that hee  
 showed forth the Stone, whereat the  
 Emperour meruailed greatly and said.  
 Sir Guy by thy trowth that thou owest  
 to mee, tell mee how thou camest by this  
 stone.

Then said sir Guy. By the faith that  
 I owe to you, I shall tell you the very  
 trowth as touching this stone.

Your steward that is promoted by of  
 nought, let make many deepe Pits in  
 your Forrest, and it fortunied not long  
 after, that he fell downe into one of them  
 himselfe, and might not arise againe for  
 depenelle of the Pit, it fortunied also the  
 same day that a Lyon, an Ape, & a Ser-  
 pent fell into the Pit with him, at  
 which time I was a verie poore man, &  
 toke great paines for my living, & as I  
 walked into the Forrest with mine Ass

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to gather woode, hee cryed to mee that I should help him out of the Pit, and save him from death, for there were in the pit with him three venemous beasts, that is to say, a Lion, an Ape, and a foule Serpent, and then hee promised mee by his word to promote mee and all my kin to great riches. And when I heard that, I was glad, & let downe a long rope vnto him, supposing to haue drawen him vp, and then I haled vp a Lyon, and after that an Ape, and then a Serpent, and at the last your Steward.

The Lion gaue me ten AsseS charged with marchandise, the Ape gaue me as much wood as mine Assc might beare, and the Serpent gaue me this stone that I haue sold you, but your Steward beat mee and wounded mee full sore for my good will, that I was borne home vpon mine Assc.

When the Emperour heard this, his heart was greatly moued against the Steward, wherefore hee examined him of that false dede, but hee was dumbe and would not speake, for so much that hee could not denie his ingratitude.

Then

Then saide the Emperour. O thou  
 wretched creature, vnreasonable beastes  
 the Lion, the Ape, and the Serpent,  
 rewarded him for his good dede, & thou  
 that art a reasonable man hast almost  
 taken him to death that saued thee, and  
 he thee out of the pit, therefore for thy  
 wickedness I iudge thee to  
 be hanged this day on the gallows, and  
 the goods and lands I graunt to sir  
 Guy, and also I ordaine that sir Guy  
 shall occupie thy place, and bee Steward,  
 so it was done. When sir Guy was  
 rewarded by the Emperour, and  
 made Steward, he was well beloved of  
 every man, as long as hee liued, and at  
 last ended his life with honour and  
 peace.

**The Morall.**

This Emperour be tokeneth the fa-  
 ther of Heauen, the poore man be tokeneth  
 every man that cometh into this  
 world, feeble and naked from his mo-

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thers

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thers wombe, and at the last is proued in  
 ted to great riches and worldly hono  
 as the Psalmist saith. De stercore e  
 gens pauperem. God lifteth vp the po  
 man out of the Mire, and many  
 men know neither God, ne himselfe  
 but cause to make deepe Pits, that  
 to say, unkindenesse and mallice  
 ordaine against simple men, in  
 which pit the Diuell causeth them off  
 fal according to the text in Ecclesiasticus  
 Foueam qui altari facit ipse incidit  
 eam. That is to say, Who maketh  
 Pit for an other man, himselfe falleth  
 therein, which Text was well proued  
 Haman, who caused to set vp a gallows  
 for Mardocheus, but was hanged there  
 himselfe. This Guy that went daily  
 the forrest with his Ass to gather wood  
 betokeneth euery iust & godly man, fear  
 ring God, in the Forrest of this world  
 the wood that he gathered, betokeneth his  
 faith & good works, which he carrieth  
 on his Ass humane indencour, wher  
 his soule may ioy and line in the tab  
 nacle of Heauen. And as the Steward  
 the Lion, the Ape, and the Serpent



into the Pit, right so when a sinfull  
man falleth into the Pit of sinne.  
The Lyon of the stocke of Iuda (that is  
Christ) descendeth with him as of-  
times as the sinner hath will to come  
to grace. Therefore saith the Psalmist.  
I am ipso sum in trihulatione. That is  
to say, I am with him in tribulation.  
His Guy draweth by the Lyon, that  
is to say, mans soule out of the Pit, by  
the corde of Vertues. He draw on the  
also, that is to say, contrary will  
to reason, that he might obey to reason.  
Of all maner beasts the Ape is most  
like to man, right as among all the  
members of the Soule, discretion ought  
to be likened vnto reason, & to obey rea-  
son. He draw by also a Serpent, by the  
which is vnderstande Repentaunce, for  
two causes. For the Serpent beareth  
in his mouth venime, and in his taile a  
medicine. Right so Repentaunce bea-  
th at the beginning bitterness to the  
sinner, neuerthelesse, it is full sweet and  
medicinable vnto the Soule at the end,  
and therefore every iust man should  
draw to him the Serpent of repentance.  
And

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And at the last he drew by the Steward  
from the Pit of Sinne, according to  
Christs saying.

I am not come onely to call the righteous,  
but sinners to repentance.

Also it is written, that Seneca the Philo-  
sopher taught an Emperour many  
lawes and vertues of truth, & at the last  
like as this Steward did, so did this  
Emperour sought the death of his Ma-  
ster Seneca.

Also Christ gave power to Judas to  
worke miracles, like as hee did to other  
Disciples, neuerthelesse he betrayed him  
at the last.

Right so now a daies be many chil-  
dren of Beliall which delighteth more to  
doe harme then good, in especiall to them  
that would instruct them perfectly both  
for the soule and for the body.

The Lyon gave to the iust and god-  
lie poore man tenne Asles charged with  
Marchandise, that is to say, our Lord  
Jesu Christ giveth to every righteous  
man tenne Commandements charged  
with vertues, by the which hee groweth  
to the riches of Heauen.

The

The Ape also, gathered him wood as oft  
as the iust man worketh the fruites of  
charitie. For wood voluntarilie is profitable  
in two things, that is to say, to make  
fences, and to build houses. Right so perfect  
charitie reioyeth God and the Angels  
in heauen, according to scripture saying.  
Quia Magis gaudium est Angelis, &c.  
That is to say, More ioy is among An-  
gels for one sinner doing repentaunce,  
than Charitie also raiseth the house of hea-  
uen against the coming of the sonne.  
The Serpent also gaue him a stone of  
the diuerse colours, the which beto-  
keneth our Lord Iesu Christ, whom we  
redeem by repentaunce. Therefore saith  
saint Ierom in the second table thus.  
Post naufragium est pascendum. That  
is to say, We should repent vs after  
our shipwrack. That Christ is the stone.  
He is proued by himselfe saying.  
Ego sum lapis vivus. That is to say, I  
am a living stone. Christ hath three co-  
lours, which betokeneth the power of  
the Father, the wisdom of the sonne,  
and the humilitie of the holy Ghost.

There

72  
No Therefore who so may get this story  
shall haue the Empire of Heauen; in  
without sorrow, plentie without  
want, and light without darkenesse  
unto which light bring vs our Lord  
Iesu Christ that died for all mankind  
Amen.

The Argument

By the nativite of Christ proceedeth  
to full gladnesse to the world  
unto mankind. Yet is man  
vnto God contrary to his promise  
in Baptisme we are warned in  
the tempest to cleave to Christ  
Faith and Hope to continue in  
doing, and to overcome the malice  
the Diuell: the Preachers of the  
word are feared of God to confound  
the Diuell by sound doctrine and good  
life: life and death is set before  
we ought then to choose what life  
may be for our everlasting comfort  
and joy.

## The 32. Historie.

**I**n Rome dwelt some time a mightie Emperour named Anselme, which had wedded y<sup>e</sup> kings Daughter of Ierusalem, a faire ladye and a gracious, in the sight of every man, but she was long time without the Emperour or she bare him any child, wherefore the Nobles of the empire were right sorrowfull, because their Lord had no heire of his bodie begotten. Till the last it befell that this Anselme walked after supper in an evening in his garden and be thought himselfe how he had none heire, & how the King of Armenia warred on him continually, for so much as he had no sonne to make defence in his absence, wherefore he was right sorrowfull and went to his chamber and slept. And at the last him thought he saw a vision in his sleep, that the morning was more clerer then it was wont to be, & that the Moone was much more cleer on the one side, than on the other. And after he saw a bird of two colours,

and

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and by that bird stood two beasts, which  
fed that little Bird with their heate.  
And after that came many moe beasts  
and bowed their breastes toward  
Bird, and went their way.

And then came there diuers birds,  
singing so sweetly and pleasantlie that  
Emperour awaked. In the morning  
rarelie this Anselme remembered his  
sion and wondered much what it might  
signifie, wherefore he called to him  
Philosophers, and also the states of  
Empire, and tolde them his dreame,  
charging them to tell him the significa-  
tion thereof vpon paine of death, & if they  
tolde him the true interpretation  
of, he promised them great reward.

Then saide they, Oure Lord tell  
your dreame, and we shall declare vnto  
you what it betokeneth.

Then the Emperour told them  
the beginning to the ending as it is  
foresaid. When the Philosophers heard  
this, with glad chere they answered  
said, Lord, the dreame that you saw be-  
tokeneth good, for the Empire shal be more  
clearer then it is.

The Wone that is more pale on y one  
side than on the other, betokeneth the  
Empresse, that hath lost part of her cou-  
rage through the conception of a sonne,  
that she hath conceived. The little Bird  
betokeneth the sonne y she shall beare.

The two beasts that feed this Bird,  
betokeneth all the wise men & rich men  
of this Empire, which shall obey the  
Empresse. These other beasts that bowed  
their breaſtes to the Bird, betokeneth  
that many other Nations shall doe him  
homage. The Bird that song so sweet-  
ly to this little Bird, betokeneth y Ro-  
mans, which shall reioyce & sing, be-  
cause of his birth. Lo, this is the verie  
interpretation of your dreame.

When the Emperour heard this, hee  
was right ioyfull. Soone after that the  
Empresse travailed in childe-birth and  
was deliuered of a faire sonne, in whose  
birth was great and wonderfull ioye  
made.

When the King of Amphy heard  
this, hee thought in him-selfe thus: Loe,  
I haue warred against the Emperour  
D. all

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all the dayes of my life, and now he  
hath a sonne the which will reuenge all  
the wrongs y<sup>e</sup> I haue done and wrought  
against his Father, when he commeth  
to full age, therefore it is better that I  
send to the Emperour and beseech him  
of trewse and peace, that his sonne may  
haue nothing against mee when he com-  
meth to manhood. When hee had thus  
sayd to himselfe, he wrote vnto the Em-  
perour, beseeching him to haue peace,  
When the Emperour saw that the king  
of Ampluy wrote to him more for feare  
then for loue, hee wrote againe to him,  
that if hee would finde good and sufficient  
suretie to keepe the peace, and binde him-  
selfe all the dayes of his lyfe to doe him  
seruice and homage, & to giue him yere-  
ly a certaine tribute, hee would receaue  
him to peace.

When the King had read the tenour  
of the Emperours letter, hee called his  
counsaile, praying them to giue him coun-  
saile how he might best doe as touching  
this matter. Then said they. It is good  
that y<sup>e</sup> obey the Emperours will and  
commaundement in all things.



For in the first, he desired of you surety for the peace, and as to this we answered thus. We have but a daughter, and the Emperour but a sonne, wherefore lette a marriage be made betwene them, and that may be a perpetuall covenant of peace. And also he asked homage and rent, which is good to fulfill. And than the King sent his messengers to the Emperour, saying, that he would fulfill his entent in all things, if it might please his highnes that his sonne and the Kings Daughter might be married together. All this pleased well the Emperour, notwithstanding he sent a mine, that if his daughter were a cleane Virgin from her birth unto that day, he would consent to that marriage. Than was the King right glad, for his daughter was a cleane Virgin.

Therefore when the letters of covenant and compact were sealed, the King furnished a faire Ship, wherein he might send his Daughter with many noble knights, Ladies, and great riches, unto the Emperour, for to haue his sonne in marriage.

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And

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And when they were sayling in y<sup>e</sup> sea toward Rome, a storme arose so extremely and so horrible, that the ship all to brast against a Rock of stone, and they were all drowned, saue onely that yong Ladie, which first her hope and hart so greatly on God, that shee was saved.

And about thre of y<sup>e</sup> clock, the tempest ceased, and y<sup>e</sup> Ladie drowe forth ouer the waues, in that broken Ship, which was cast vp againe, but an huge Whale followed after, readie to deuoure both the Ship and her: wherfore this faire yong Ladie when night came, shee smote fire with a stone, wherewith the Ship was greatly lightened, and then the Whale durst not aduenture toward the Ship, for feare of the light.

At the Cock crowing, this young lady was so weary of the great tempest and trouble of the Sea, that she slept, & with in a little while after the fire surceased, & with that came the Whale and deuoured this Virgin.

And when shee wakened and found her selfe swallowed vp in the Whales belly shee smot fire, & within a little while shee  
wonne

wounded the Whale with a knife in many places, and when the Whale felt himself wounded, according to his nature began to swim to land.

There was that time dwelling in that country an Earle that was a noble man named Pirris, the which for his recreation walked by the Sea shore, and as hee was walking thus, hee saw whereas the Whale was comming towards that land, wherefore hee turned home againe, gathered many strong men and women and came thither againe, and fought with the Whale, and wounded him sore, and as they smote, the Maiden that was in his belly cried with an high voice and saide.

O gentle friends haue mercie & compassion on mee, for I am a kings daughter and a true Virgin from the houre of my Birth vnto this day. When the Earle heard this hee wondred greatlie, and opened the side of the Whale and found the young Lady, and tooke her out, And when shee was thus deliuered, shee tolde him forthwith whose daughter shee was, and how shee had lost all her

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gods in the Sea, & how he should haue  
ben married vnto the Emperours son.  
And when the Earle heard this hee was  
right glad, wherefoze hee comforted her  
the more, and kept her still with him till  
shee was well refreshed. And in the mean  
time hee sent messengers to the Empe-  
rour, letting him to wit how this Kings  
daughter was saued.

Then was the Emperour right glad  
of her safetie and comming, and had  
great compassion on her, saying: A good  
Mayden for the loue of my sonne thou  
hast suffered much woe, neuerthelesse if  
thou bee worthy to bee his Wife, I  
shall I proue.

And when he had thus said, hee let bring  
forth three vessels, the first was made  
of pure Golde well beset with pre-  
cious Stones without, and within full of  
dead mens bones, and thereupon was  
engrauen this Poesy. Who so chooseth  
mee shall finde that hee deserueth.

The second vessel was made of fine  
Silver, filled with earth and Wormes,  
and the superscription was thus.

Who so chooseth mee shall finde that  
his

his nature desireth. The third vessel was made of Leade, full within of precious stones, and thereupon was insculpt this Dole. Who so chooseth mee shall finde that God hath disposed for him.

These three vessels the Emperour shewed to the Mayden and saide. Doe here daughter, these be noble vessels, if thou chouse one of these wherein is profit to thee and to other, then shalt thou haue my sonne. And thou chouse that wherein is no profit to thee nor to none other, sooth, he thou shalt not marry him.

When the Mayden saw this, she lift up her hands to God and saide. Thou Lord that knowest all thinges, graunt me grace this houre so to chouse, that I may receiue the Emperours sonne. And with that she beheld the first vessel of Gold which was engrauen royally, and read this superscription. Who so chooseth mee, &c. saying thus. Though this vessel be full precious and made of pure gold, neuerthelesse know not I what is within, therefore my deere Lord this vessel will I not chouse.

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And than beheld shee the second vessell  
that was of pure Silver, and reade the  
superscription. Who so chooseth me shall  
finde that his nature desireth. Thinck  
ing thus within her selfe, if I choose this  
vessell what is within it I know not,  
but well I wot there shall I finde that  
nature desireth, and my nature desireth  
the lust of the flesh, and therefore this ves-  
sell will I not choose.

When shee had seene these two vessels,  
giuen an answer as touching them,  
shee beheld the third vessell of leade, and  
read the superscription. Who so chooseth  
mee shall finde that God hath disposed.  
Thincking within her selfe this vessell  
is not passing rich, ne thoroughly preci-  
ous, neuerthelesse the superscription saith,  
who so chooseth mee, shall find that God  
hath disposed, and without doubt God  
neuer disposeth any harme, therefore as  
now I wil choose this vessell, by the leane  
of God.

When the Emperour saw this hee said,  
O good Mayden open thy vessell, for it  
is full of precious Stones, and see it  
thou

thou hast well chosen or no. And when  
his young Lady had opened it, she found  
it full of fine gold and precious Stones,  
like as the Emperour had foretold her  
before.

And then said the Emperour. O my  
deare daughter, because thou hast wisely  
chosen, therefore shalt thou marry my  
sonne. And when he had so said, he ordai-  
ned a marriage and married them toge-  
ther with great solemnitie & much ho-  
nour, & so continued to their liues end.

### The Morall.

This Emperour betokeneth the Fa-  
ther of heauen, the which was long time  
without a naturall Sonne, therefore ma-  
ny men were in daunger of perishing in  
hell.

The Emperesse conceived when the  
Angell Gabziell saide. Loe thou shalt  
conceiue and beare a Childe. And then  
the firmament began to cleere when this  
little Childe lightened the World with  
his

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his birth. The Moone began to wane pale when the face of the Virgin Mary was overshadowed by vertue of the grace of the holy Ghost, and not onely her face was thus shadowed, but all her body, for she was conceived with Childe as an other woman, wherefore Ioseph would haue forsaken her privately and gone away. The little Bird that came from the one side of the Moone, becometh our Lord Iesu Christ, which at midnight was borne of the Virgin Mary, wrapped in clothes, and laid in an Ox stall. The two beastes becometh the Ox and the Ass that Ioseph brought with him, which honoured him in his Birth. These other beastes that came from farre, becometh the Shepherds in the field, to whom the Angell said thus. *Ecce nuncio vobis gaudium magnum, I shew to you great ioy.*

The Birds that sung so sweetlie, becometh the Angels of Heauen, which sung at his birth this ioyfull song. *Gloria in excelsis. Joy to God aboue, & peace to men on earth.*



The King of Amphy, which held war  
against the Emperour, bestowed all  
mankind, that was contrary to God  
long as he was in the diuels power.  
But immediately when our Lord Je-  
Christ was borne, he bowed himselfe  
to God, and besought him of peace when  
he receiued his baptisme, for at our bap-  
tisme we promised to draw onely to god,  
and forsake the diuell and all his pomps.  
The King gaue his daughter in mar-  
riage to the Emperours Sonne. Right  
to each of vs ought to giue his soule in  
marriage to Gods sonne, for he is al-  
waies readie to receiue our soule, as his  
spouse according to the Scripoure saying  
Ius. Desponsabo teipsum mihi. I will  
marry thee vnto me. But or the soule may  
come to the Pallace of Heauen, her be-  
cometh to saile by the Sea of this world  
in the Ship of good life, but often-  
times there ariseth a Tempest in the  
sea, that is to say, trouble of this  
world, the temptation of the flesh,  
and the suggestion of the Diuell, ari-  
seth sodainely and drowneth the vertues  
that the Soule receiueeth in Baptisme,  
neuer

## The Historie of

neuerthelesse yet falleth she not out of  
Ship of Charitie, but keepeth her  
surely therein by Faith and hope.

For as the Apostle saith. Spe salui  
sumus. By hope wee bee saued.

For it is impossible to bee saned without  
Hope or Faith. The great Whale that  
followed the Maiden betokeneth the  
duell, which by night and by day lyeth  
in waight to overcome the Soule by fire  
therefore doe wee as the Maiden did  
smite wee fire of Charitie and Loue,  
of the stone, that is Christ, according to  
this saying: Ego sum lapis. I am a stone  
And certainly the Diuell shall haue no  
power to grieue vs.

Many men began well, as did the  
Maiden, but at the last they be weary of  
their good works, and so sleepe they in sinne.  
And anone when the Diuell perceiue  
this, hee deuoureth the sinner in his evil  
thoughts, delights, consent and worke.  
Therefore if any of vs feele our selues in  
such life vnder the power of the Diuell  
let him doe as the Maiden did, smite  
the diuell with the knife of bitter repentance.

tand

once, then kindle the fire of Charitie,  
and without doubt hee shall cast thee on  
the land of good lyfe.

The Earle that came with his ser-  
uants to slay the Whale, beetookeneth a  
secret Preacher, which dwelleth beside  
the Sea, that is to say, beside y<sup>e</sup> world, &  
within y<sup>e</sup> world, that is to say, not draw-  
n to worldly delectation, but ever is  
ready with good words of holy Scrip-  
ture, to kill y<sup>e</sup> diuel, & to destroy his pow-  
er. Wee must all crye with an high  
voice, as did this maiden, knowledging  
our sinnes, and then shall wee bee deli-  
uered from y<sup>e</sup> diuell, and nourished with  
eternall exercise.

The Emperour sheweth this maiden  
her vessells, that is to say, God putteth  
before man life and death, good and euil,  
whiche of these that he chooseth, he shall  
obtaine. Therfore saith Salomon : Ante  
minem mors & vita. Death and lyfe  
let beefore man, choose which him list.  
And yet man is vncertaine whether  
hee worthe to chouse lyfe beefore  
death.

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By the first vessell of golde full of de  
mens bones we shall vnderstand some  
worldly men, both mightie men & rich  
which outwardlie shine as golde, in robes  
riches and pompes of this world. **B**ut  
uerthelesse, within they bee full of de  
mens bones, that is to say, the world  
that they haue wrought in this world  
bee dead in the sight of God, through  
deadlie sinne. Therefore if any man  
chose such life, hee shall haue that he  
deserueth, that is to say, Hell. And such  
men be like Tombes that be white and  
royallie painted and araided without  
couered with cloth of golde and silke,  
within there is nothing but dry bones.  
By the second vessell of siluer we ought  
to vnderstand some Iustices & wise men  
of this world which shine in faire speach  
but within they be full of Wormes and  
earth, that is to say, their faire speach  
shall auaille them no more at the day of  
indgement, then y Wormes of y earth  
peraduenture lesse, for then shall they  
suffer enerlasting paine, if they die  
deadly sinne.

By the third beſtell of lead full of gold  
and precious ſtones, we ought to vnder-  
ſtand a ſimple life and a poore, which the  
choſen ſoules choſe, that they may bee  
carried to our bleſſed Lord Jeſu Chriſt  
by humilitie & obeysance, and ſuch men  
are with them precious ſtones, that is  
Faith, Faith and her fruitfull workes,  
pleaſing to God : by the which at the  
iudgement day they be eſpouſed to our  
Lord Jeſu Chriſt, and obtaine the heri-  
tage of heauen, vnto the which bring vs  
our ſaviour Jeſu Chriſt that dyed on the  
croſſe. Amen.

### The Argument.

Man by baptiſme promiſed to liue in  
the feare of God, and forſake the diuell.  
Chriſt ſorroweth for our ſins, hee requi-  
reth dutifull ſeruiſe of vs at ſixe ſeueral  
ages, but we are alwaies vnredy for him,  
yet the mercie of God is ſo fauourable  
towards vs, that he ſpareth vs euen til the  
laſt Age of man, vouchſafing if then  
wee

## The Historie of

we repent vs & call for grace, beleeuing in  
his mercies, hee will receiue vs into the  
throne of his heauenly grace. &c.

## The 33. Historie.

**S**OME-time in Rome there dwelt a  
Mightie Emperour named Calop  
du, which tooke a faire Ladie to his  
wyfe, they were not long together but  
that this Emperesse conceived and bare  
him a sonne, a goodly childe and a faire  
whē he was of age, he was set to schole  
And when he came to twentie yeres  
age, he desired his fathers heritage, say  
ing: Dēre Father, yē are an olde man  
& may not gouerne your Emprye, ther  
fore if it please you to giue it mee, it shal  
bee to your profit. Then answered the  
Emperour and sayd: Dēre sonne, I me  
dread mee sore, that when the Empr  
is in thy power, thou wilt not fulfill  
will be my desire.

Then answered the Emperesse, (for she  
much as she loued her sonne better than  
her husband) and sayd: My Lord, now

hee that may not bee, for thou hast but  
one sonne, therfore as I beleue hee will  
fulfill thine intent in al things, this Em-  
pire may helpe him well, and therfore it  
is best to graunt him the Empire. Then  
answered the Emperour and saide, I  
will first haue of him a letter obligato-  
re, that when so euer he doth any thing  
against my will, that then I will depose  
him from the Empire, without any con-  
demnation.

The Sonne granted this, and did  
make the obligation, and sealed it. And  
when this was done, this young Em-  
perour waxed so proude, that hee feared  
neither God nor man, & did very much  
in name. But euer his father suffered it  
efficiently, for hee would not be corrected  
by no man. Till at the last there fell a  
great dearth in the Empire, so that ma-  
ny men died for want of foode.

This olde Emperour was all alone  
himselfe and began to haue neede, where-  
fore hee went to his sonne for to haue  
some maintenance, which his son graun-  
ted, and suffered for a time.

P.

But

## The History of

But within short time his father began to waxe sicke, wherefoze hee called his sonne and prayed to him to giue him a draught of must. His sonne answered and saide. That will I not doe, for my must is not good for your complection.

Then said the Emperour, I pray thee sonne giue me a draught of thy wine. His sonne answered and said, that hee should haue none, for my wine is not yet fined, & if I touch it, it will trouble, & therefore I will not broach it till it be clére and fined. Then saide his father, Giue me some of the third tonne. That will not I doe, quod hee, for that wine is not good for a sicke man. Then his father praied him heartely for a draught of the fourth tonne. Then answered hee and saide, thereof get yee none, for it is feeble and without any sustentation, and such wine is not good for you, for it is not comfortable.

Then said his father, now good sonne giue me then of the fift tonne. That will I not quod hee, for that tonne is full of lees or dregges, and such is not for me.



not scarcely for hogges. When his father saw he might get nothing of him, after was as whole as ever he was, then went he to the king of Ierusalem, and made his complaint of his sonne, & shewed him the letter obligatorie which his sonne had made, wherefore his father might put him out of the Empire, without any ginslaying. When the king heard this, he called the Emperors sonne to answer his father. And when he came he could not answer to his father with no reason, wherefore the king put him out of his Empire, & sealed his father therein againe, and so he continued all the daies of his life.

### The Morall.

This Emperour betokeneth our lord Iesu Christ according to that saying. Is not he thy father & hath bought thee? he hath made thee? &c. Deu. 32. verse. 6. The sonne betokeneth man to whom he gaue all the Empire of this world, according to the scripture.

P.ii.

Celum

Celum celi domino, &c. That is to say, Heauen hee hath giuen our Lorde, and earth to man. Mankinde made an obligation vnto our Lord Iesu Christ when he receiued the sacrament of Baptisme, where hee promised him surely to serue him truely, and to forsake the Diuell & all his pomps and vaine glorie.

This Emperour began to wax sick on a day, that is to say, our Lord Iesu Christ is troubled as oftentimes as a christian man sinneth and breaketh his commaundements, wherefore hee thirsteth greatlie the help of our Soule, and then he asked a draught of the first tonne, that is to say, hee asked of man his first age of his childehood to be spent in his seruice. But in continent the wicked childe answereth and saith.

I may not doe so, for my childehood is mustie, that is to say, it is so tender and so young, that it may not attempt so soone to serue God, which is manifestlie against the truth, for the childe of one day is not without sinne. For saint Gregory in his dialogues saith, the children of v. yeres of age drive out spirits from  
the

the bosomes of their fathers. And when God seeth that hee may not haue of the must of his childehode, then desireth hee the wine of the second tonne. Then answered the wicked youth and saith, that his Wine is not yet clere inough, that is to say, hee is not apt to serue God.

And when God may not haue of the second tonne, then asketh hee of the third tonne, that is to say, of the third tonne of his youth. Then answered the wicked yong man & saith, the wine is strong and mightie, and therefore his youth ought to bee spent about manlie deedes in the world, and not in good life, which should make him feeble and weake.

When God seeth that hee may not haue of this tonne, then asked he of the fourth tonne.

And then answered the wicked man in his manhood & saith, that aged men are feeble & may not fast, ne doe any hard repentance, & if hee did, hee should be cause of his owne death.

Then asked our Lord of the fift tun, that is to say, of his old age when he stonpeth and may not goe without a staffe.

P.iii.

But

## The Historie of

But the wicked old man excuseth himself and saith, that his wine is feeble to giue such a feeble man, for if hee should fast one day, it were time on the morrow to make his graue.

And when our Lord seeth that hee may not haue of the first tonne, then asketh hee of the first tonne, that is to say, when a man is blinde and may not goe to sin no more, yet desireth hee of such a man drinke, that is to say, the help of his soule.

But the wretched man lying in dispaire saith. Alas, alas to mee, because I serued not almightie God my maker and redeemer, heere in times past while I was in youth & in prosperitie, but now there is nothing left but onely the lees and the dregs of all wretchednesse, therefore what shall it auaille mee now to turn toward God. But for such men we should lament.

Nevertheless God is mercifull, that though hee might haue no seruice of man in all his time, yet is hee content to haue the lees of his tonne, that is to say, his good will, though hee may not serue him otherwise, and so shall his good will

will stand him in stæde of penitent life.  
For in what houre the sinner doth repent  
him, hee shall bee saned, as Ezechiell  
witnesseth, but there bæ many that will  
giue no wine, ne no other thing to him,  
wherefore God shall complaine vnto the  
king of Ierusalem, that is to say, to  
his Godhead at the iudgement day, and  
then as hæ is God & man, shall hæ giue  
a sentence definitiue against such men,  
saying. Esuriui & non dedistis, &c. I haue  
hungred, and yæ gaue mee no meate, I  
haue thirsted, & yæ gaue mee no drinke.  
Loe thus shall hæ rehearse to theë the  
fruits of thy Faith.

And when this is done then shall such  
men bæ put to everlasting paine, and the  
iust men into everlasting blisse, toher they  
shall haue ioy without ende. Vnto the  
which bzing vs our Lord Iesu Christ.  
Amen.

### The Argument.

P. iij.

Man

## The Historie of

**A** Man beeing captiued by Sathan, the world refuseth to doe for him till the Godhead of the heauenly Father, bearing an earnest affection vnto him did espouse him and imbrace him within the bosome of inward and intier loue, aduenturing what he might to set mankinde at liberty, yet grudgeth the world that wee should alway serue our God and forsake the world, therefore to eschew all such malignitie, we are taught in this Historie.

### The 34 Historie.

**A**t Rome dwelt sometime a mightie Emperour named Antonie, vnder whose raigne the Rovers of the Sea had taken Prisoner a mightie mans son of an other Region, and brought him to the Emperours Prison, beeing bound. When this yong man was thus in prison

he incontinent wrote to his Father  
for his ransome, but his father would  
ransome pay, ne none other thing send  
comfozt him.

This when his sonne heard he wept  
and might not be comfozted for the  
kindnesse of his Father.

This Emperour had a faire daughter  
which visited every day the prisoner, and  
comfozted him as much as shee might.

To whom the prisoner answered & said.  
How shall I be merrie, or how may I  
be, thus for to lie fast bound in prison  
from the sight of men, and notwithstanding  
this, it grieueth mee more that my  
father will not pay my ransome.

When this Maiden heard this, shee  
was moued with pittie and said. Deere  
friend I am sorry for thee, neuerthelesse  
thou wilt graunt mee one thing, I  
will deliuer thee from thy anguish and  
griefe. What thing is that quod, hee.

That thou wilt take mee for thy wife.  
Then said the Prisoner, I promise you  
to fulfill your intent and desire,  
and for the more assurance I plight you  
truth.

P. b.

When

## The Historie of

When hee had so done, shortly after the Damosell deliuered him out of prison, and fled away with him home to his fathers house. When the Father saw his sonne and the Maiden together, hee asked the cause why hee brought the Maiden with him.

Then said his sonne. Sir this Damosell deliuered mee out of prison, & therefore shee shall bee my Wife. When said his Father, I will not consent that shee shall bee thy Wife, for two reasonable causes, which I shall forthwith shew thee.

The first is this, it is not vnknown to thee that the Emperour her Father might haue had for thy deliuerance great plentie of riches, and for as much as shee was vntrue to her owne father true to thee, it seemeth well that thou shouldest not trust long in her, for who is false to her owne Father, by reason should bee very false and vntrue to any other man. The second reason is this

The cause why shee deliuered thee out of prison, was neither for pittie nor for loue, but for carnall lust that she



to thee. For at thy deliuerance, thee  
made couenant with thee to bee thy wife,  
had of thee thy troth, & hath companied  
with thee, therefore so n( saith he ) it is no  
reason that thee should bee thy wife. The  
aiden answered to this question & said.  
As for the first reason that thou laiest  
against mee that I should bee vntrue to  
my Father, that is false: for my father  
hath plentie of riches, and thy Sonne is  
poore, and therefore I holpe him for  
love and for none other cause: and ne-  
verthelesse thou that art his father would  
not pay his raunsome that hee might be  
deliuered out of prison.

As for this cause I haue deliuered him,  
therefore I am kinder to him then thou  
that art his owne Father, and he is more  
belouing to mee than to thee.

Unto the other reason, whereas thou  
saist that I deliuered him because of  
small lust. I answered and say plainly  
that it is not truth.

For all manner of carnall loue is cau-  
sed of strength or else of beautie, but thy  
Sonne is not strong, for his imprisonment  
hath done away his strength.

Hee

## The Historie of

Hee is not faire, for by the paine that he hath had in prison he is brought low and vnlustie to sight, and therefore pittifully moued mee to deliuer him and not carnall lust.

Then said the sonne vnto his father Deere Father for as much as I was in perill of death, and wrote vnto thee that thou wouldest pay my ransome that I might bee deliuered, and thou wouldest not helpe me, but this damsell of her gentlenesse & for pittie hath saued mee from death, & deliuered mee out of Prison, and therefore soothly shee shall bee my wife. forthwith hee married her with great honour, and with her ended his life.

## The Morall.

Deere friendes this Emperour betokeneth the Father of Heauen. The young man which was taken with the Pirats of the Sea betokeneth all mankind, which was taken with the Diuell by the Sinne of our foresather Adam, and

was cast into the prison of hell with  
that sorrow and paine.

His father would not ransom him, that  
to say, the world would doe nothing  
him.

This faire daughter betokeneth the  
crosse, which came downe from hea-  
ven and took manhood of the Virgin  
Mary, and so made a Ghostly marriage  
betweene him and man. And vpon this  
condition he deliuered mankind out of  
prison of hell, when hee came from  
heaven and forsooke the fellowship of  
angels for to dwell with vs in this  
retched vale of teares. But the Fa-  
ther that betokeneth the world, grudged  
at against him, and would not suffer  
that the soule of man should become the  
prey of Iesu Christ, but that she should  
way serue him, and should forsake  
her Lord.

Therefore if we follow the world &  
vanities, certainly we shall fall in-  
to the snare of the Diuell. From the  
which defende vs our blessed Saviour  
Iesu Christ Amen.

The

## The Historie of

### The Argument.

¶ It is the ordinance of God that no man shall labour for worldly promotion but for the conquest of his couetousnesse and falsehood. Man for his first transgression should haue been adiudged to perpetuall torment in hell had not the sonne of God voluntarily offered himselfe to the death, to save mankinde and destroy sathan his enemy so that thereby he might place him in the habitacle of heavenly ioyes euermore lasting.

### The 35. Historie.

**S**ome-time in Rome there dwelt a Noble Emperour of great liuelihood named Alexander, the which abounded in vertues loved the vertue of bounty in wherefore hee ordained a law for great curiositie, that no man vnder paine of death should turne a blaine in his diet at his meate, but onely eate the white

nd not y black, & if any man should at-  
tempt to doe the contrary, hee should die  
without remedie, but oz he died he should  
the thre requestes of the Emperour  
that him list, (except his life) which  
ould bee graunted him.

It befall after on a day that there  
ame an Earle & his sonne of a strange  
untry to speake with the Emperour.  
nd when the Earle was set at meate,  
he was serued with a Plaiçe, and hee  
hich was hungry and had an appetite  
his meat, after he had eaten y white  
he, hee turned the blacke side and bee-  
an to eate thereof, wherefoze straight  
ay hee was accused to the Emperour,  
because hee had offended a gainst the  
law.

Then said the Emperour: Let him  
according to the Law without any  
day. When the Earles sonne heard  
that his father should die, immediatlie  
fell downe on both his knes bee-  
re the Emperour and saide O my re-  
uerend Lord, for his loue that died vp-  
on the crosse, let mee die for my father.  
Then saide the Emperour,

## The Historie of

It pleaseſh mee well that one die for the offence of the law.

Then ſaid the Charles ſonne, ſith it is ſo that I ſhall die, I aſked the benefite of the Law, that is to ſay, that I may have three petitions graunted, or I die. The Emperour answered and ſaide, aſke what thou wilt, there ſhall no man ſay the nay.

Then ſaid this yong Knight, My Lord, yee have but one Daughter the which I deſire of your highneſſe that ſhe may lie with mee a night or I die. The Emperour graunted, though it were againſt his will, in fulfilling of his law.

Nevertheless this Knight deſlowed her not as that night. Therefore pleaſed hee greatly the Emperour. The ſecond petition is this, I aſke all thy treaſure. And immediately the Emperour graunted, becauſe hee would not bee called a breaker of the law.

And when the Charles ſonne had received the Emperours treaſure, he imparted it both to poore and rich, by meanes whereof hee obtained their good wils.

My third petition is this, I aſke my

Lord

Lord that all the eyes may bee put out  
incontinent that saw my Father eating  
of the blacke Plaine. Wherefore the Em-  
perour let make inquisition immediately  
who it was that saw the Earle turne  
the blacke side of y<sup>e</sup> Plaine. And they that  
saw him turne the plaine betthought them  
said within themselves, If wee know-  
ledge that we saw him do this trespassse,  
than shall our eyes bee put out, and ther-  
fore it is better that wee holde vs still.  
And so ther was none found that would  
accuse him. When the earles sonne saw  
this, hee said to the Emperour. My Lord  
God bee, y<sup>e</sup> see that there is no man ac-  
cuseth my father, therefore giue y<sup>e</sup> right  
iudgement. Then saide the Empe-  
rour, for as much as no man will ac-  
knowledge that they saw him turne the  
Plaine, therefore I will not that thy fa-  
ther shall dye.

Loe, thus the sonne saved his fathers  
life, and after the decease of the Empe-  
rour married his daughter.

The Morall.

Q.

Ans.

## The History of

Deere friends, this Emperour be-  
tokeneth the Father of Heauen, which  
ordained a Lawe, that no man should  
tourne the black side of the Plaine, that  
is to saye, there should no man labour  
for riches or promotion by couetousnesse  
and falsehood.

The Earle thnt came to the Empe-  
pour, betokeneth Adam our fore-fa-  
ther, which came out of the land of E-  
den, and tourned by the black side of  
the Plaine when hee eate of the Apple,  
wherfore hee should haue bene condem-  
ned to euerlasting death.

But his sonne that betokeneth our  
Lord Iesu Christ: For hee tooke flesh  
of Adam, and preferred himselfe volun-  
tarily to dye for him. The Father of  
Heauen graunted that hee should goe  
downe to dye for mankinde.

Nevertheless or hee dyed hee asked three  
petitions of his Father of Heauen. The  
first was this, that hee might haue by  
him his daughter which betokeneth the  
Soule of man, and bring her with him  
into the bosom of Heauen, according to



the words of Osee, saying.

Disponfabo eam mihi. That is to say, I shall wed her to my wife.

The second petition was this, all the Emperours treasure, which be tokeneth the treasure of Heauen, according to this scripture: Sicut disposuit mihi Pater.

That is to say, like as my Father hath disposed for mee, so I dispose for you.

The third petition was this, that all their eyes should be put out, that is to say, that the Diuell and all false witnesses which accuse vs true men, might bee put from the light of heauenly grace.

And thus saued hee mankinde and led him vp with him vnto the Pallace of Heauen: vnto the which Pallace bring, vs our Lord Iesus. Amen.

### The Argument.

The Father of heauen of his meere grace promoteth some poore men, raising them from the dust to sit amongst Princes.

Q.ij.

But

## The History of

But they extolling themselves without regard of Gods goodnesse, they are made abiects vnto him, the diuel worketh deceit in his members, against the godly. Christ came downe from heauē to minister the water of eternall life vnto man, & by his death and passion to reuiue our soules (which before wer dead) vnto the firme state of eternall felicitie.

## The 36. Historie.

**I**n Rome there dwelt some-time a mightie Emperour named Leonicious, which on a day rode to a Forrest to disport him, where as he met sodainly with a poore man to whom he sayd thus. Friend whence comest thou, and who art thou.

My Lord quod he, I come from the next Cittie, and your manne I am. Then sayd the Emperour, thou seemest poore, therfore if thou wilt bee good and true, I shall promote thee to great riches and honour.

Then

Then answered the poore man and said. My Lord, I promise you faithfully to be true to you so long as I live.

The Emperour anon made him knight and gave him great riches. When hee was thus promoted, hee waxed so proud that hee thought himselfe more able to be an Emperour than his Lord, wherefore he made suggestion to divers Lords of that Empire that hee might usurpe, and take upon him through strength of them to be Emperour. When the Emperour heard this, anon hee exiled him and all those that were consenting to him, so that they lived abjects in great wretchednesse and sorrow, and than the Emperour ordained other men in their steede, and gave them all the possessions of the traitors.

And when the banished men heard that strangers had taken possession of their lands and goods, anon they conspired against them, and through treason requested them to a banquet.

And they as innocents thinking upon no such treason, came at the day assigned and were served with five messes,

## The Historie of

Which were poysoned, wherefore as many as tasted of those dishes died incontinent.

When the Emperour heard this, hee was greatly moued, and assembled his counsell, to wit what was best to be done of this treason and of their death. Then said the Emperours sonne. My Lord I am your sonne, and yee hee my Father, & therefore I shall giue you good counsell and profitable to all men.

Not far hence is a little nation wherein dwelleth a faire Maideen and a gracious in the sight of euery man, which had an Orchard wherein is a Well, the water thereof hath such vertue, that if it be cast vpon a dead man, straight way hee shall liue againe and recouer his life. Therefore my Lord I shall descend vnto that nation and seeke that Water whereby they that were slaine at the Banquet might be restored againe to life. And when the Emperour heard this, hee was greatly reioyced and said. Sonne thy counsell is good. And straight way the Emperours sonne went into the said nation, and fell in conceit with

the Mayden, in so much that hee entred into the garden and assayed to tast the water of the Well. And when he had so done, hee made fine deepe trenches in the ground, in the which the water ranne till it came where the dead man lay buried, thereupon when the water touched them, they arose from death to life.

Then the Emperours sonne led them unto his father: And when the Emperour saw this, hee was right ioyefull, wherefoze he crowned his sonne with a Laurell crowne, in token of victorie, and so ended his life in rest and peace.

### The Morall.

This Emperour bectokeneth the Father of Heauen. The poore man that was promoted, bectokeneth Lucifer, the which was exalted of nought, and enthroned in the Empire of Heauen with so great ioy and clerenesse, that him seemed through his pride, hee would bee like vnto Almighty God.

Q.iiii.

And

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and not onely like him, but more then  
almightie God, wheresoze the Father of  
Heauen exiled him and al them that con-  
sented vnto him, to Hell: And in their  
place man was exalted to great ioy and  
honour.

The diuell seeing this, enuied him that  
man should come to such glozy and ho-  
nour, and bad Adam and Eue to a ban-  
quet, when they eate of the Apple against  
Gods commaundement, and counsailed  
them thus, saying. In what houre yee  
eate of the Apple yee shall bee like Gods.  
And at this cursed banquet they were  
serued with v. messes that were poyso-  
ned, that is to say, their v. wits were  
accorded in eating of the Apple, wherof  
man was infected and died. This hea-  
ring the Emperours sonne Christ Iesus  
moued with mercie, came downe from  
Heauen into this world and acquainted  
him so well with the blessed Virgin Ma-  
rie, that he found in her the Well of man-  
hooe, and conioyned it to his Godhead,  
according to the Scripture. I am the well  
of life, who drincketh of it shall not thirst.  
After that he suffered to be made five  
trenches

renches in the ground, that is to say,  
the wounds in his bodie, of the which  
an both blood & water, wherby all man-  
inde was raised from death to life, and  
ed them vp into the Pallace of Hea-  
en. Unto the which bring vs our blessed  
sauiour Iesu Christ. Amen.

### The Argument.

The father of heauen extendeth his good-  
nesse diuers waies towards fraile man,  
yet hee taking contrarie waies, liueth in  
spirituall fornication, for the which  
being exiled from the state of felicitie,  
hee is coupelled to leade a miserable  
and painefull life. But being reconciled  
by the death of his sauiour, hee posses-  
seth the heritage of heauenly felicitie.

### The 37. Historie.

Sometime in Rome there raigned a  
mightie Emperour named Dunstans  
whose Empire there dwelt a gentle  
night, that had two Sonnes. One of  
his

A.v.

## The Historie of

his Sonne matched himselfe against his  
Fathers will with a common harlot.  
The Knight hearing this, exiled his son  
from him. And when hee was thus exi-  
led, hee begot on this woman a sonne.  
And sone after that hee waxed sicke and  
in penurie, wherfore hee sent messengers  
to his father, beseeching him of his mer-  
cie. This hearing his father, he tooke com-  
passion & ruth on him, wherfore hee was  
reconciled.

And when hee was thus brought a-  
gaine to his Fathers grace, hee gaue his  
Childe which hee had gotten befoze on  
this common woman, to his father. And  
he full kindly receiued him as his sonne,  
and nourished him.

When his other sonne heard this, hee  
said to his father : father quod hee, it see-  
meth to mee that thou art out of thy right  
minde, which I will proue by good rea-  
son. For hee is out of his right minde,  
that receiueth a false heyre and nourish-  
eth him, whose Father hath endomage  
and griefe by him befoze.

For my brother whith begat this child  
hath



hath done thee great iniurie when hee  
carried the common woman against  
thy will and commaundement, therefore  
hee seemeth that thou art out of thy right  
kinde.

Then answered the Father and saide.  
Because thy brother is reconciled thou  
art enuious to mee, and also unkinde to  
thy owne brother, willing to put him  
from my fellowship for euermore, there-  
fore soothly no unkinde man shall haue  
mine heritage except hee bee reconciled.

But yet thou neuer reconciledst to  
him of his unkindnesse, for thou might  
st haue reconciled him, but thou would  
st not, therefore of mine heritage get  
st thou no part.

### The Morall.

The Father of the two bretheren be-  
comeneth the Father of Heauen.

And

## The Historie of

And his two sonnes beétokeneth the nature of Angels and the nature of man

Foꝛ man was married to a common woman oꝛ harlot when hee ate of the Apple against the commaundement of God, wherefoꝛe hee was exiled by the father of Heauen and put from the ioyes of Paradise.

The sonne of the common woman beétokeneth mankinde. This Knights sonne that is to say Adam, liued in great miserie, foꝛ after his sinne he was put from ioy into this wretched balley of teares and weeping, according to this Scripture, In sudore vultus, &c. In the sweat of thy brow thou shalt eat thy bread. But after by the passion of Christ hee was reconciled. But the other sonne that beétokeneth the diuell was euer bnekinde, and grudged daily against our reconciling, saying that by reason of our sinne we ought not to come vnto the heritage of Heauen. Vnto the which bring vs oꝛ Lord Iesu Christ. Amen.

The Argument.

Wee

Wee ought in euery vocation & calling,  
to behaue our selues iustly, & to vse the  
poore man with equitie, wee must not  
iniury the rich men. The mightie men  
are to be honoured, & not defrauded  
of their dignitie & estate, being men of  
sincere lyfe: they that dyd contrary to  
the meaning of dutiful behoofe heere-  
in, are worthe of euerlasting death.

## The 38 Historie.

Some time there dwelt in Rome a  
mightie Emperour named Donatus,  
which did let make three Images, of y  
which one held out his hand straight vn-  
to the people, and hadde on his finger a  
ring of Gold.

The second Image had a beard of gold.  
The third had a mantell of Purple,  
commanding vpon paine of death, that  
no man should take away off these Images  
the ring, the beard, nor the mantell.

Afterward vpon a tyme, that  
Dionise a tirant, came into y Roma  
and toke away y ring from the first  
Image

## The Historie of

Image, the beard from the second, and the Mantell from the third. And when hee had thus done, he was forthwith accused vnto the Emperour and brought beefore him, and strictly examined of the trespasse, why hee dispoiled the Image against y<sup>e</sup> Emperours commaundement. Then answered Dionise and sayd, as followeth.

My reuerend Lord, it is lawfull to asseure me, When I entred into the Temple, the first Image held forth by hand straight to mee, as who would say I giue thee this ring, and therefore I tooke the King at the gift of the Image, being loth to refuse so gentle an offer.

And when I saw the second Image hauing a beard, I thought thus with my selfe.

I knew sometime the Father of the Image which had no beard, and now his sonne hath a beard which is against reason, the Sonne to haue a beard and the Father none, and therefore I tooke from him his beard, that hee should be like his Father.

After that when I saw the third

image clothed in a mantell of Golde, I  
 thought that a Mantell of Gold was  
 not behouable to him in winter, soz gold  
 is naturally cold, which might be cause  
 of his death, & therefore I tooke it from  
 him because it was to cold in Winter,  
 to hot in summer. When Dionise had  
 excused him by these reasons, the Empe-  
 rour answered and sayd: Thou hast an-  
 swered wickedly for thy selfe, what shold  
 cause thee rather then any other man, to  
 despoile these Images, soz as much as I  
 commaunded that no man should take  
 any thing away from them, and thine  
 owne mouth hath condemned thee. A-  
 lone the Emperour called to him one of  
 his squires, and charged him to smite of  
 his head, and so it was done.

### The Morall.

This Emperour bectokeneth Almightye  
 God the Father of Heauen. The three  
 images bectokeneth the poore men, the  
 rich men, and the mightie men of this  
 world. The Tirant Dionise, bectoke-  
 neth

## The Historie of

keeth all officers in euery estate letwodely behauing themselves, which take away from poore men the King of their fingers, and say thus. I may take that is giuen mee. But when the poore man hath ought to doe, hee must needes put forth his hand to giue whether hee would or no, if hee shall speede.

They take also the Beard from the rich man and say thus. This man is richer then his father was, therfore take we his liuelode from him, and make him like his foresather.

They take also the mantell of Golde from the mightie men, when they see any man of honour and of good liuing, willing to correct such misdoers, then say they, this man is too could, for hee enclyneth nothing to our opinions, and also hee is so hot in power in working against vs, therfore goe we and take from him the mantell of might, and so he they accuse him and put him out of his office. But certaine, all such men stand in perill of everlasting Death. From the which saue vs hee that shed his precious blood for vs.

The

## The Argument.

Man ought to nourish Christ in his hart by faith and fruits of good life. The reward of such as haue care vpon y conseruation of Christ & his institutions, we must watch least we enter into temptation, these things considered, we shall then by Gods gracious good prouidence, attaine vnto the reward of his heauenly and euerlasting blisse.

## The 39 Historie.



**T**here dwelt some-time in Rome a mightie Emperour named emilius, who had a faire yong Ladie his wife, vpon whom hee had begotten a faire sonne. When the states of some Empire heard this, they came vnto the Emperour & besought him to haue in the keeping of his Sonne.

Immediately the Emperour sent a Herald throughout the Citie, proclaiming that in whose house were first found

R.

fire

## The History of

fire & water, the good-man of the house should haue his sonne in keeping, and to nourish. And than the Emperour made a proclamation, that who so ever had his sonne to keepe should nourish him cleanelly & feede him with wholesom meates and drinckes. And when the childe came to age, than should the keeper bee promoted to great honour, wherefore many men let make readie fire and Water in hope to haue the Childe. But on the night when euery man was asleepe, there came a tirant named Sulpis, that quenched the fire and threw out the water.

Nevertheless among all other there was a man named Ionathas, that laboured so diligentlie that hee kept both day and night fire and water. In a morning earely the Herald at the Emperours commaundement went through the Citie and sought in euery house, for Fire and water, but hee could finde none till hee came to Ionathas house, where as hee found both Fire and Water readie, wherefore hee was brought before the Emperour, and deliuered him



his Sonne according to his proclamation. When Ionathas had the Emperours Sonne, hee led him home vnto his house.

And sone after hee sent for masons & Carpenters, & did make a strong Chamber of lime and stone. And when the chamber was made, hee sent for painters to let paint on the wall within the chamber x. Images, with this posy painted aboute their heades

Who so defileth these Images, shall die a cruell death.

And when hee let draw on the dore a gallows, & figured a man hanging thereupon with this posy painted aboute his head. So shall he be serued that nourisheth the Emperours Sonne amisse.

Also hee let make a chaire of Gold, and himselfe sitting therein, crowned with a crowne of Gold, with this superscription aboute the head.

Who so nourisheth the Emperours Sonne cleanelly, thus shall hee bee honoured.

When this was done, oftentimes as hee was a sleepe he was greatly tempted to defile these ten excellent Images,

R.ii.

but

## The History of

but anone hée read the superscription  
aboue their heads, & than all the temp-  
tations seared. And when the Empe-  
rours sonne was euill kept, than went  
he to the gallies and reade that posey  
which was witten aboue his owne  
head, and soz dzead thereof kept the childe  
better, and was diligent to gine atten-  
daunce on him.

And when hée beheld the chaire and  
himselſe sitting therein crowned with  
a crowne of Gold, he was right ioyfull,  
thincking to haue good rewarde soz kē-  
ping of the Emperours sonne. When  
the Emperour heard of this diligent de-  
meanour about his sonne, hée sent soz  
him and soz his sonne, thanking him soz  
his well képing and nourishing of him,  
and after promoted him to great honour  
and dignitie.

## The Morall.

This Emperour betokeneth the Fa-  
ther of heauen. The Emperesse betoke-  
neth the blessed Virgin Mary.

The Emperours sonne betokeneth our  
Lord

Lord Iesu Christ. The Herauld that was sent throughout the Citie betokeneth Saint Iohn Baptist, who was sent before our Lord, to prepare the way to him, according to the holy scripture. Ecce mitto Angelum, &c. Loe I send mine Angell before mee, &c. The states that desired the Emperours sonne to nourish betoken the Patriarkes and Prophets, which desired greatly to nourish our lord Iesus Christ, and also to see him, but they might not see him ne nourish him, for Fyre and Water which should hane bene cause of their sight, was not with them perfectly.

The Fire betokeneth the holy Ghost, which had not yet appeared in them, for they were not washen with the Water of Baptisme. Also yee may vnderstand by the Fire perfect Charitie, and by the Water true contrition, which two now a daies faileth in many men, and therefore they may not haue the little Childe Iesus in their harts.

Ionathas that watched so diligently betokeneth every good Christian man, which studieth euer to watch in well  
R.iii. doing

## The Historie of

doeing, yeelding to **GOD** for sinnes the  
fire of charitable repentance, and the wa-  
ter of contricion.

But oftentimes the Tirant which bee  
tokeneth the Diuell, putteth out the fire  
of charitie from out of mens hearts and  
casteth out the Water of Contricion, so  
that they may not nourish the little  
Childe Iesus. Therefore let vs watch  
as Ionathas did, that wee enter not in-  
to temptation. And call we vnto vs Pa-  
sors, that is to say, discret Preachers,  
which can make in our hearts a Cham-  
ber of Stones, that is to say, a sure Faith  
and Hope. Then call wee to vs Pain-  
ters, that is to say, ministers of Gods  
word, which can paint in our hearts ten  
Images, that is to say, the ten comman-  
dements, which if thou keepe and obserue  
daily, without doubt thou shalt bee ho-  
noured in Heauen.

And if thou keepe well the Emperours  
sonne, thou shalt sit in a chaire of Gold,  
crowned with a crowne of Gold. And if  
that thou nourish him not well, with-  
out doubt thou shalt bee in daunger of  
torment in hell.

From

From the which preserve vs our blessed  
 Sauour Iesus. Amen.

### The Argument.

The soule of man espoused vnto Christ  
 the flesh procureth the same to sin. The  
 Christian soule by faith withstandeth  
 temptation. The redemption of man-  
 kinde from sin and death. The deceits  
 of vnthankfull hearts. The spirit hea-  
 leth the defects of the flesh, after a pure  
 repentance followeth perpetuall ioy &  
 felicitie, both of soule and bodie.

### The 40 Historie.

**I**n Rome dwelt sometime a mightie  
 Emperour named Menalay, which  
 had wedded the Kings daughter of Hun-  
 garie, a faire Lady and a gracious in  
 all her woꝝkes, and specially shee was  
 mercifull. On a time as the Empe-  
 our lay in his bed, hee beethought him  
 that hee would goe visist the holy land.  
 And on the morrow he called to him the

R. iiii.

Em.

## The Historie of

Empresse his Wife and his owne chelye for  
brother, and thus hee said. Dære Lady  
I may not ne I will not hide from you  
the priuities of my heart, I purpose to  
visit the holy land, wherefore I ordaine  
thee principally to bee Lady & gouernesse  
ouer all mine Empire and all my peo-  
ple. And vnder thee I ordaine heere my  
brother to bee thy steward for to prouide  
all things that may be profitable to mine  
Empire and to my people.

Then said the Empresse. With it will  
none otherwise be but that needes ye will  
goe to visit the Citie Ierusalem, I shall  
bee in your absence as true as any Tur-  
tle that hath lost her make, for as I be-  
leue, ye shall not escape thence with  
your life.

The Emperour anone comforted her  
with faire wordes and kissed her, and  
after that tooke his leaue of her and of  
all other, and so went forth vnto the ci-  
tie of Ierusalem.

And anone after the Emperour was  
gone, his brother became so proude, that  
hee oppressed poore men and robbed rich  
men, and yet did hee worse than this.

for

for daily hee stirred the Emperesse to commit sinne with him. But euer shee answered againe as an holy and deuout woman and said.

I will quod shee neuer consent to you ne to none other, as long as my Lord liueth. Neuerthelesse this Knight would not leaue with this aunswere, but euer when hee found her alone hee made his complaint to her, and stirred her by all the waies that hee could to sinne with him. When this Ladie saw that hee would not cease for any answere ne would not amend himselfe, when shee saw her time shee called to her thre or foure of the worthiest men of the Empire and saide to them thus. It is not vnknown to you that my Lord the Emperour ordeyned mee principall gouernour of this Empire, and also he ordeained his brother to be Steward vnder mee, and that hee should doe nothing without my counsell, but hee doth all the contrary, for hee oppresseth greatlie poore men, and likewise robbeth the rich men, and yet hee would be worse than this, if hee might haue his entent, wheresoe I command you

R. v.

in

## The Historie of

in my Lords name that you binde him  
fast and cast him in prison.

Then said they, sothly he hath done ma-  
ny euill deedes since our Lord the Em-  
perour went, therefore wee bee ready to  
obey your commandement, but in this  
matter you must answere for vs to our  
Lord the Emperour. Then saide she,  
breathe ye not, if my Lord knew what he  
hath done as well as I, he would put  
him to the foulest death that could be  
thought. Immediately these men set hand  
on him and bound him fast with iron  
chaines, and put him fast in prison, where  
as he lay long time after, till at the last  
it fortun'd there came tidings that the  
Emperour was comming home, and  
had obtained great renowne & victorie.  
When his brother heard of his comming  
he said. Would to god my brother might  
not finde mee in prison, for then would  
he inquire the cause of mine imprison-  
ment of the Emperour, & she will tel him  
all the trouth, and how I procured her  
to commit sinne, & so for her I shall haue  
no saubur of my Brother, but lose my  
life, this know I well, therefore it  
shall



shall not be so. Then sent he a messenger unto the Emperesse, praying her for Christes passion that she would vouchsafe to come to the Prison doore, that he might speake a word or two with her.

The Emperesse came to him, and enquired of him what he would haue. He answered and said. O Lady haue mercy vpon mee, for if the Emperour my brother finde me in this prison, then shall I die without any remedie.

Then said the Emperesse, if I might know that thou wouldest be a good man and leaue thy follie, thou shouldest haue grace. Then did he promise her assuredly to be true and to amend all his trespasses. When he had thus promised, the Emperesse deliuered him anone, and made him to be bathed and shauen, and apparailed him worthelie according to his estate, and then she saide vnto him thus. Now good brother take thy wife and come with me, that we may make my Lord. He answered and said. Lady I am ready to fulfill your will and commandement in all thinges.

And

## The Historie of

And then the Emperesse tooke him with her, and many other knights, and so rode forth to meete with the Emperour, and as they rode together by the way, they saw where a great Hart ran afore them, wherefore every man with such hounds as they had chased him on horsebacke, so that with the Emperesse was left no creature, saue onely the Emperours brother, which seeing that no man was there but they two, thus hee saide vnto the Emperesse.

Loe Lady, heere is beside a prinie for rest, and long it is agone that I spake to thee of Loue, come now and consent vnto mee that I may lie with thee.

Then said the Emperesse. A foole what may this bee, yester day I deliuered thee out of prison vpon thy promise, in hope of amendement, and now thou art returned to thy Folly againe, wherefore I say now to thee as I haue saide beefore, there shall no man doe such thing with mee saue onely my Lord the Emperour which ought of verie dutie so for to doe. Then saide hee, if thou wilt not consent to mee, I shall hang thee

heere

re vpon a tree in this Forrest, where  
man shall finde thee, and so shalt thou  
an euill death. The Emperesse an-  
gered meekelie and saide. Though  
thou smite of my head and put mee to  
death with all manner of torment, thou  
shalt neuer haue mee to consent to such  
thing.

When hee heard this, hee vnclo-  
sed her all saue her smocke, and hanged  
her vp by the haire vpon a tree, and tied  
a steele befoze her, and so rode forth  
with his fellows, and tolde them that a  
great host of men met him, and tooke  
the Emperesse away from him. And when  
he had tolde them this, they made all  
that sorrow.

It befell on the third day after there  
came an Eagle to hunt in that forrest, &  
he rode beating the bushes, there  
he met a Foxe, whom his hounds fol-  
lowed fast till they came nere the tree  
where the Emperesse hanged.

When the dogges felt the saour  
of her, they left the Foxe and ranne to-  
ward the Tree as fast as they could.

The Earle seeing this wondered greatly  
and

## The Historie of

and spurred his horse and followed the  
till hee came wheras the Emperesse hang  
ed. When the Earle saw her thus hang  
ing, hee marvelled greatlie, for as mu  
as she was right faire and gracious  
beehold, wherefoze hee saide vnto her  
this manner wise. O woman who art  
thou, and of what countrie and where  
foze hangest thou heere in this manne  
wise.

The Emperesse that was not yet full  
dead, but in point ready to die, answe  
red and saide, I am quod shee a strang  
woman, and I am come out of a farr  
countrie, but how I came hether  
knoweth. Then answered the Earle  
and said. Whose horse is this that stand  
eth by thee bound to this Tree. Then  
answered the Lady and said, that it was  
hers. When the earle heard this he knew  
well that she was a Gentlewoman, and  
came of noble linage, wherefoze hee wa  
the rather moved with pittie & said vnto  
to her: O faire lady thou seemest of Gen  
tle blood, and therefore I purpose to deli  
uer thee from this mischise, if thou wilt  
promise to goe with mee and nourish me

said

faire yong daughter, & teach her at home  
in my Castell, for I haue no childe but  
onely her, and if thou keepe her well thou  
shalt haue a good reward for thy labour.  
Then saide she, As far forth as I can or  
may, I shall fulfill thine entent. And  
when she had thus promised him he toke  
her downe off the tree, and led her home  
to his castell, and gaue her the keeping of  
his daughter that hee loued so much, and  
shee was cherished so well that shee lay  
euery night in the Carles chamber, and  
his daughter with her, and in his cham-  
ber euery night there burnt a lamp, the  
which hanged betwene the Emperesse  
and the Carles bed. This Lady be-  
loved her so gentlie, that shee was belo-  
ued of euery creature. There was that  
time in the carles court a steward, which  
much loued this Emperesse exceedinglie.  
Abooue all things, and oftentimes spake  
of her of his loue. But shee answered  
him againe and saide.

Know yee deere friend for a certen  
that I haue made a solempne vow  
to God, that I shall neuer loue any man  
in such maner wise but onely him whom  
I

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I am greatly beholden to loue by Gods commaundement.

Then sayd the Steward. Thou wilt not then consent vnto mee. My Lord quod shee, what needesth thee any more to aske such things, the bow that I haue made truely I shall keepe and holde by the grace of God.

And when the Steward heard this, he went his way in great wrath and anger, thincking within himselfe, if I may I shall be reuenged on thee. It befell vpon a night within short time after, that the Carles chamber dore was forgotten and left vnshet, which the Steward had anon perceiued. And when they were all a sleepe, hee went and spied by the light of the Lamp where the Emperesse and the young Maiden laye together, and with that hee drew out his knife and cut the throte of the Carles daughter, and put the bloudie knife into the Emperesse hand shee beeing in a sleepe and nothing knowing thereof, to the entent that when the Carle awaked he should see the knife in her hand, and that he should thinck that she had cut his daughter.

ters throte, wherefore she should bee put  
to a shamefull death, for this mischivous  
deede. And when this damsell was thus  
slaine, and the bloodie knife in the Em-  
peresse hand, the countesse awaked out of  
her sleepe & saw by the light of the Lamp  
by the bloodie knife in the Emperesse hand;  
wherefore shee was almost out of her  
wits, and sayde to the Carle, O my  
Lord, behold in yonder Ladies hand a  
wonderfull thing.

Then the Carle awaked and beheld  
in the Emperesse bed and saw the bloody  
knife as the countesse had sayd, where-  
by hee was greatly moued, and cryed  
to her & sayd. Awake woman out of thy  
 sleepe, what thing is this that I see in  
thy hand. Anone the Emperesse throught  
his crye awaked out of her sleepe, and in  
her waking the knife fell out of her hand,  
and with that shee looked by her & found  
the Carles daughter dead by her side, &  
all the bed bee sprent with blood, where-  
upon with an huge voice shee cryed and  
sayde: Alas, alas, and wo is mee, my  
belovds daughter is slaine.

S.

Then

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Then cryed the countesse vnto the earle with a pitious voice & said. A my Lord let the diuelish woman be put to the most foule death that can bee thought, which thus hath slaine our onely Childe.

And when the Countesse had saide thus to the Earle, shee saide to the Emperesse in this wise. The high God knoweth that thou mischieuous woman hast slaine my daughter with thine owne handes, for I saw the bloodie knife in thy hand, and therefore thou shalt die a foule death. Then saide the Earle in this wise. O thou woman were it not that I dread God greatly, I should cleaue thy bodie with my sword in two parts, for I deliuered thee from hanging, and now thou hast slaine my daughter, neuertheless for mee thou shalt haue no harme, therefore goe thy way out of this Citie without any delaye, for if I finde thee here this daye, thou shalt dye a most cruell death.

Then arose this wofull Emperesse and dyd on her clothes, and after leapt on her palfray, and rode toward the East alone without any safe conduct. And as she

rode



rode thus mourning by the way, she es-  
pied on the left side of the way, a paire  
of gallowes and seauen officers leading  
a man to the gallowes to bee hanged.  
Wherfoze she was moued with grent pitie,  
he, and smote her horse with the spurs  
and rode to them, praying them that shee  
might redēme that mis doer, if hee might  
be saved from death by any meanea.

Then said they, Lady it pleasech vs well  
that thou redēme him. Anone the Em-  
presse accorded with them and paid his  
ransome, and then he was deliuered.

Thus saide shee to him. Now my good  
friend be true till thou dye, sith I haue  
deliuered thee from death.

On my soule, quod hee, I promise you  
mer to bee true. And when hee had thus  
said, hee folloved the Lady still till they  
came nigh a Citie, and then saide the  
Empresse to him.

Good friend, quod shee, goe forth thy  
way afoze mee into the Citie, & see thou  
take vp for vs an honest lodging, for  
her I purpose, to rest a while. This man  
went forth as shee commanded and toke  
up for her a good lodging and an honest,

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where

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whereas shee abode a long time. When the men of the Citie perceiued her beautie, they wondred greatlie, wherfoze many of them craued of her vnlawfull loue, but all was in vaine, they might not speede in any wise. It fortunied after on a day that there came a Ship full of marchandise and arined in the Hauen of that Citie. When the Lady heard this shee said vnto her seruant.

Goe to the ship and see if there be any cloth of mine vled. Her seruant went forth to the Ship, wheras he found many excellent clothes, wherfoze hee prayed the Master of the Ship that he would come in to the Citie & speake with his Lady. The Master graunted him, and so the seruant came home to his Ladie before and warned her of the comming of the Master of the Ship. Anone after the Master of the ship came and saluted the Lady worthelie, the Ladie receiued him according to his degree, praying him that shee might haue for her money such cloth as might be profitable for her wearing. Anone he granted that shee should haue, and soone they were agreed, wherfoze  
the

the servant went immediately againe with the Maister of the Ship. And when they were both within the Ship boord, the Maister said to the Ladies servant. My déere friend to thee I would open my counsaile, if I might trust in thee, and help mee, thou shalt haue of mee a great reward.

Then answered hee and said. I shall (quod hee) bee swozne vnto thee on the holy Euangelist, that I shall keepe thy counsaile and fulfill thine entent, as far sooth as I can.

Then saide the Maister of the Ship, I loue thy Lady more then I can tell thee, for her beautie is so great, that I would giue for the Leue of her all the Gold that I haue, and if I may obtaine the loue of her through thy help, I shall giue thee whatsoeuer thou wilt desire of mee.

Then said the Ladies servant tell mee by what meanes I may best speede. Then saide the Maister of the Shippe. Goe home to thy Ladie againe and tell her that I will not deliuer to thee my cloth, except shee come her selfe, but bring

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her

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her to my Ship, and if the winde be good and able, then I purpose to leade her away. Thy counsell is alwaies good quod the Ladys servant, therefore give me some reward, and I shall fulfill thine intent.

And when hee had received his reward hee went againe to his Ladie and told her that by no meanes the master of the Ship would deliuer him the cloth except shee came her selfe. The Lady beliened her servant and went to the ship. And when shee was within the ship boord her servant abode without.

When the Maister saw that shee was within the ship, and the wind was good, hee drew by the saile and sailed south.

When the Lady perceiued this, thus shee said to the Maister. O Maister (quod shee) what treason is this that thou hast done to mee. The Maister answered and said. Madame certainly it is so that I must needs lie with thee, and afterward espouse thee. For sooth quod shee, I haue made a vow that I shall neuer commit such sinne but with him vnto whom I am bound by right and by

by the law. Soothlic quod hēe, if yē will  
not graunt mēe with your good will, I  
will cast you out into the midst of the  
sea, and there shall yē die an euill death.  
If it bēe so quod thēe that I must nēedes  
consent or else die, but first I pray thēe to  
prepare a priuie place in the end of the  
ship, whereas I may fulfill thine en-  
tent or I die, but first I pray thēe that  
I may say my praiers vnto the Father  
of Heauen, that hēe may haue mercie on  
mēe.

The Master bēleueed her, wheresoꝛe  
hēe let ordaine her a Cabbin in the end  
of the ship, wher vpon thēe knēeled downe  
on both her knēes and made her praiers  
saying on this wise.

O thou my Lord God that hast kept me  
from my youth in clennes, keepe me now  
that I bēe not defloured, so that I may  
serue thēe ever with a cleane heart and  
pūde. When she had thus ended her o-  
rison, there arose sodenly a great tempest  
in the Sea, so that the Ship all to brast,  
and all that were within perished saue  
the Lady that caught a cable & saued her  
life, & the Master of the Ship an other,

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neverthelesse, she knew not of him ne he  
of her, for they were driven to divers  
coasts. This Lady landed in her owne  
Empire beside a Cittie wherein she  
was honourable received, and shee li-  
ued so holie a life, that GOD gaue her  
grace and power to heale sicke folke of  
all manner of diseases, wherefore there  
came much people to her, both creaked,  
blinde and lame, & euery man through  
the grace of God and her good reme-  
mour, were healed, wherefore her name  
was knowne through diuers regions.  
Neverthelesse shee was not knowne as  
Empresse. In the same time the Em-  
perours brother ( that had hanged her  
besore by the haire ) was smitten with  
a foule Lepsy. The Knight that slew  
the Carles daughter, and put the bla-  
die knife in her hand, was blinde, deafe,  
and had the Palsey. The thee fe that be-  
traied her vnto the maister of the Ship,  
was lame and full of the crampe. And  
the maister of the Ship distraught out  
of his wits.

When the Emperour heard that so  
holie a woman was in such a Citie, he  
called

called his brother and said to him thus.

Goe wée déere brother vnto this holie woman that is dwelling in this Citie, that shée may heale thee of thy Lepzie, Would to God (quod hée) that I were healed. Anone the Emperour with his brother went toward the Cittie. And when the Citizens heard of his coming they receined him honourablie with procession. And then the Emperour enquired of the Citizens if any such holy woman were among them that could heale sicke folke of their diseases. The Citizens answered and said, that such an one there was.

Then was the Emperesse called forth befoze the Emperour, but shée muffled her face as well as shée could, that the Emperour her husband should not know her, & when shée had so done, shée saluted him with great reuerence as it apperained to his estate.

And hée againe in like wise, saying thus. O good Ladie, if thou list of thy grace to heale my brother of his Lepzy, aske of me what thou wilt, and I will graunt it thee, soz thy reward.

S. b.

When

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When the Emperesse heard this, shee looked about her and saw there the Emperours brother a foule leper, she saw there also the knight that slew the earls daughter blinde and deafe. The therse that shee saved from the gallottes lame, and also the Master of the Ship distraught out of his wits, and all were come to her soe to bee healed of their maladies, but they knew her not, soe though they knew her not, shee knew them well. Then said shee vnto the Emperour thus.

My reuerend Lord though ye would giue mee all your Empire, I may not heale your brother, nor none of these other, but if they acknowledge openlie what they haue done.

When the Emperour heard this, hee turned him towarde his Brother and saide vnto him, Brother, acknowledge openlie thy sinne befoze all these men, that thou maist bee healed of thy sickness. Then anon hee began to tell how he had led his life, but he told not how he had hanged the Emperesse in the Forrest by the haire of the head, most dishonourfullie.

When



When hee had acknowledged all that  
him self, the Emperesse replied and said.  
Forthlie my Lord, I would gladlie lay  
vnto him my medicine but I wot right  
well it is in vaine, for hee hath not made  
a full confession. The Emperour hearing  
this, hee turned toward his brother and  
said in this wise.

What euill sorow or other unhappie  
wretchednesse is in thee, seest thou not  
that thou art a soule Leper, there-  
fore knowledg thy sin truely that thou  
maiest bee whole, or else auoide my com-  
panie for euermore.

A Lord quod hee, I may not tell my  
life openly, but if I bee first sure of thy  
grace. What hast thou trespassed against  
mee quod the Emperour: Then answere  
his brother and said. Mine offence  
against thee is grievous, and therefore I  
aske mercie. The Emperour thought  
not on the Emperesse, for as much as hee  
supposed shee had been dead many yeeres  
before: hee commaunded his brother to  
tell swath to herein hee had offended him,  
and hee should bee forgiven.  
When the Emperour had thus forgiven  
his

## The Historie of.

his brother, hee began to tell openly how hee had desired the Emperesse to commit adultery with him, and hee had hanged her, by the Haire in the Forrest because shee would not consent by any meanes to him.

And when the Emperour heard this, hee was almost beside himselfe, and in his rage hee said thus. O thou most wretched creature, the vengeance of God is fallen vpon thee, and were it not that I haue pardoned thee thou shouldst dye the most shamefull death that could be thought. Then said the Knight that slew the Carles daughter, I wot not quod hee what Ladie yee meane, but I wot that my Lord found on a time such a Ladie hanging by the Haire in the Forrest, and brought her home to his Castle, and hee tooke her his daughter to keepe, and I prouoked her as much as I could to sinne with mee, but shee would in no wise consent to mee, wherefore I slew the Carles daughter that lay with her, and when I had so done, I put the bloodie Knife into the Ladies hand that the Carle should thincke shee had

and slaine his daughter with her owne hands, and then was she exiled thence but where she became I wot not.

Then saide the thiefe I wot not of what Ladie yee meane, but well I wot that seauen officers were leading mee to the gallows, and such a Ladie came riding by and bought mee of them, & than went I with her, and afterward I betrayed her vnto a Master of a Ship.

Such a Ladie (quod the Master of the ship) receiued I, and when we were in the middest of the Sea I would haue slaine with her, but she kneeled downe to her praiers, & anone there arose such a tempest that the ship all to brast, and all therein were drowned save shee and I, but afterward what befell of her I wot not.

Then cried the Emperesse with a loud voice and said. Soothly deere friendes yee doe now truely confesse and declare the truth, wherefore I will now applie my medicine, and anone they receiued their healths.

When this Lady the Emperesse had thus done, she vncouered her face to the emperor and

## The Historie of

and hee forthwith knelt her, and rann  
to her and embraced her in his armes,  
and kissed her oftentimes, and for toy he  
wept bitterly saying.

Blessed be God, now I have found that  
I desire. And when hee had thus saide,  
hee lead her home, to his Pallace with  
great toy, and after when it pleased al  
mightie GOD, they ended both their  
lines in peace.

## The Moralle

This Emperour betokeneth our Lord  
Jesu Christ. The Emperesse betokeneth  
a holy soule. This Emperours brother  
betokeneth the flesh, to whom our Lord  
hath given charge of the Empire, but  
most principally to the soule. Neverthe  
lesse the wretched flesh oft prouoketh  
the Soule to sinne. But the Soule that  
loueth God aboue all things withstan  
deth that temptation, and calleth to her,  
her ghostly power, that is to say, reason,  
will, vnderstanding, and conscience, and

ma

maketh them to enprison the flesh that  
is disobedient to the Soule, in the prison  
of true repentance, vnto the time hee  
obey to reason in all things. And thus in  
hope of mercie hee sinneth againe, to  
whom holy writers saith. Maledictus ho-  
mo que peccat in spe. Cursed be that man  
that sinneth in hope. And at the last the  
soule enclineth to the flesh, & letteth him  
out of the prison of repentance, & wash-  
eth him from the filth of sinne, and arai-  
eth him with good vertues, and maketh  
him leape on the palfrey of charitable  
humilite, and so rideth forth to meete  
our Lord with the sacrifice of thankes  
giuing. But alas, fall oft the sinner tres-  
passeth against holy scripture, wherefore  
the heart, that is to say, the lust of flesh  
and of sinners ariseth befoze him, and  
after runneth great hounds, that is to  
say, euill thoughts, and so long they chase  
till the body and the soule bee left alone,  
than the flesh stirreth that noble soule,  
being the spouse of Almighty God.

But the pure and vndefiled Soule  
that is so welbeloued with God, will not  
forsake our Lord and consent to sinne,  
wherefore

## The Historie of .

wherefore the wretched flesh full oft be-  
poyleth her of all her clothing, that is to  
saye, of all her vertues, and hangeth her  
vp by the haire on an Dake, that is to  
say, on lustes and delights, and there she  
hangeth till the good earle commeth, that  
is to say, a discret preacher in the forrest  
of this world, to preach and teach the  
word of God, and taketh her downe and  
leadeth her forth to the Church to nou-  
rish his daughter, that is to saye, to nou-  
rish conscience with fruttfull faith. The  
Earle had in his chamber a Lamp, right  
so every discret Preacher should haue a-  
fore him the Lamp of holy Scripture,  
whereby he may see both the grevance  
and profit of the Soule, in teaching of  
vertues, and putting away of vice.

The Steward that stirreth her to sinne,  
is nought else but pride of lyfe, which is  
Steward of this world, by whom many  
men bee deceiued.

But when the Soule that is so well be-  
loued with Christ, will not consent vnto  
the sinne of pride, then taketh this euill  
Steward the knife of conetise, where-  
with hee slaieth the Carles daughter, that

is to say. Conscience, according to scripture saying. Gold and siluer hath blinded the eies of Iudges, and hath ouerthrowen wise men, so that equitie and righteousnes might not enter, but stode a far, and turned their backes. This Ladie also redeemed a man from death, that is to say, from euerlasting death, which hee had deserued by deadly sinne. Therefore doe we, as did this Ladie, smite we our horse, that is to say, our flesh, with the spurres of repentaunce, and so ride we forth in all hast, to saue our neighbour from y<sup>e</sup> sinck of deadly sinne, to help him both bodily & ghoastly as Salomon saith.

Woe bee to that man lying in deadly sinne, that hath no man to lift him out therof. Therefore awake thy neighbour & help him. For a brother that is holpen of another, is like a sure Citie, and if hee giue no more but a cup of cold water to him in the way of help, hee shall not loose his reward.

But many now a daies bee very unkinde, as was the theefe which falsely deuined this Lady after that she had saued him from hanging. The Master of the

**I.**

**Ship**

Ship betokeneth the world, by whom many men be deceived. But neuertheless as oft as man taketh on him voluntarily the charge of pœuertie, & obcieth vnto the commaundement of God, & forsaketh the world, then breaketh the ship. For it is impossible to please God & man and the world all at one time.

When this Lady had escaped the tempest of the sea, shee went to a citie: that is to say, the soule, after the troubles of this world, went to the holy lyfe, and then shee healed all maner of sicke folke, that is to say, every man that is troubled in his soule, that is to say, infected with diuerse sicknesses, that this Ladie healed through holy life.

But they could not bee healed till they had first confessed their sinnes vnto the Emperesse the Church of God, and then shee healed them by repentance & amendment of life, yet all this while was the Emperesse vnknownen to her husband, that is, the Church wandred in the wilderness of this wicked world, vntill God by miraculous meanes made her knownen vnto him, and so led her home by vic-  
toze.



toꝝ and triumph in the truth vnto the  
heauenly habitation of eternall rest and  
glorie, vnto the which almightie God,  
bring vs all foꝝ his sonnes sake. Amen.

### The Argument.

¶ Euery supreamē maiestrate & other in-  
ferior, is to be honoured & reuerenced.  
Euery true Christiā man ought to con-  
sider his duety heerein, and euery false  
Christian peruerting the waies of the  
Godly, the reward of such is hid vp in  
hell. But the iust shall inherite the bles-  
sed life euerlasting.

### The 41. Historie.

¶ In Rome dwelt some-time a mightie  
emperour named Martin, which foꝝ  
entier affection kept with him his bro-  
thers son, whom men called Fulgentius.  
With this Martin dwelt also a knight  
that was steward of the Empire, and  
uncle vnto the Emperour, which envied  
this Fulgentius, studying day and night  
how hee might bring the Emperour and  
his child at debate: wherfoze the steward  
on a day went to the Emperour & said:

L.ii.

pp

## The History of . . .

My Lord quod hē, I that am your true  
seruant am bound in dutie to warn your  
highnesse, if I heare any thing that tou-  
cheth your honour, wherefore I haue  
heard such things that I must needes vt-  
ter it in secret to your Maiestie, bee-  
twēne vs two. Then saide the Em-  
perour: Good friend ( quod hē ) say on  
what thē list.

My most dēere Lord ( quod the Ste-  
ward ) Fulgencius your Cousin, and your  
nigh kinsman hath defamed you won-  
derfully and shamefully throughtout all  
your Empire, saying that your breath  
stinketh, and that it is death to him to  
serue you of your cup. Than the Em-  
perour was grienouslie displeased, and  
almost beside himselfe for anger, and said  
to him thus: I pray thē my good friend  
tell mē the verie trouth if that my  
breath so stinketh as hē saith. My  
Lord ( quod the Steward ) yē may be-  
lieue mē, I neuer perceined a swēter  
breath in my daies then yours is. Then  
saide the Emperour. I pray thē good  
friend tell mē how I may bring this  
thing to good p̄pose.

The

The steward answered and said. My  
Lord (quod hee) yee shall right well un-  
derstand the truth, for to morrow next  
when hee serueth you of your Cup, yee  
shall see that hee will turne away his  
face from you, because of your breath,  
and this is the most certaine p[ro]ofe that  
may bee had of this thing. Forsooth quod  
the Emperour, a truer p[ro]ofe cannot bee  
had of this thing. Therefore anone  
when the steward heard this, hee went  
straight to Fulgentius and toke him a  
side saying thus. Dære friend thou art  
nære kinsman, & also Nephew vnto my  
Lord the Emperour, therefore if thou  
wilt bee thankfull vnto mee, I will tell  
thee of the vice whereof my Lord the  
Emperour complaineth oft and thinke-  
th to put thee from him (except it bee  
the rather amended) and that might bee  
a great reproofe to thee. Then saide this  
Fulgentius. Ah good sir for his loue that  
died vpon the Crosse, tell mee why my  
Lord is so sore moued with me, for I am  
readie to amend my fault in all that I  
can or may, and for to bee ruled by your  
good discreete counsaile.

L.iii.

The

## The Historie of

Thy breath quod the steward stincketh  
so soze that his drinck doth him no good,  
so grieuous is vnto him thy stincking  
breath of thy mouth. Then said Ful-  
gentius vnto the Steward. Truelie,  
that perceined I neuer till now, but  
what thincke you of my breath. I pray  
you to tell mee the verie truth. Truelie  
(quod the steward) it stincketh greatlie  
and soule. And this Fulgentius belee-  
ued all that hee said, and was right so-  
rowfull in his minde. And prayed the  
Steward of his counsaile and help in  
this woefull case. Then said the stew-  
ard vnto him, if that thou wilt doe by  
my counsell, I shall bring this matter  
to a good conclusion, therfore doe as I  
shall tell thee.

I counsell thee for the best, and also  
warne thee, that when thou scruest my  
Lord the Emperour of his Cup, that  
thou turne thy face away from him, so  
that he may not feele thy stincking breth,  
vnto the time that thou hast prouided  
thee of some remedie therfore.

Then was Fulgentius right glad,  
and

and ſware to him that hee would do by  
his counsaile.

Not long after it beſell that this  
young man Fulgentius ſerued his Lord  
as hee was wont to doe, and therewith  
ſodainely hee turned his face from his  
Lord the Emperour, as the ſteward had  
taught him.

And when the Emperour perceiued  
the auoyding of his head, hee ſmote this  
young Fulgentius on the breaſt with his  
ſote and ſaide to him thus.

O thou lewd varlet, now ſee I well  
it is true that I haue heard of thee, and  
therfore goe thou anone out of my ſight,  
that I may ſee thee no more in this  
place. And with that this young Fulgen-  
tius wept full ſore and auoided the place  
and went out of his ſight. And when  
this was done, the Emperour called vn-  
to him his ſteward and ſaid.

How may I rid this varlet from the  
world, that thus hath defamed mee?

My moſt dære Lord quod the ſteward,  
right well you ſhall haue your entent.

For heere beſide within theſe three  
miles yee haue bzickmakers, which daily

¶.iiii.

make

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make great fires for to burne brick, and also they make lime, therefore my Lord send to them this night, & charge them vpon paine of death, that who so euer cometh to them first in the morning, saying to them thus. My Lord commandeth you to fulfill his will, that they take him and cast him into the forneis with the Stones, and this night commaund you this Fulgentius that hee goe earelie in the morning to your workmen, and that hee aske them whether they haue fulfilled your will which they were commaunded, or not, and then shall they according to your commandement, cast him in the fire, and thus shall he die an euill death.

Surely quod the Emperour, thy counsaile is good, therefore call to mee that varlet Fulgentius. And when this young man was come to the Emperours presence, hee said to him thus: I charge thee vpon paine of death, that thou rise earely in the morning and goe to the burners of Lime and Bricke, and that thou bee with them earelie before the sunne rise three miles from this house, and

and charge them in my behalfe that they fulfill my commaundement, or else they shall die a most shamefull death.

Then spake this Fulgentius. My Lord, if God send mee my life, I shall fulfill your will, were it that I should goe to the worlds end.

When Fulgentius had this charge he could not sleepe for thought, that hee must arise early for to fulfill his Lords commandement. The Emperour about midnight sent a messenger on horseback vnto his bricke makers, commaunding them vpon paine of death, that who so ever came to them first in the morning saying vnto them the Emperours commaundement (which is before rehearsed) that they should take and bind him and cast him into the fire, and burne him to the bare bones.

The Bricke makers answered and saide it should bee done. And then the messenger returned home againe incontinent, and told the Emperour that his commaundement should bee diligentlie fulfilled.

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Carely in the morning following. Fulgentius arole and prepared him towards his way, and as he went hee heard a bell ring to seruice, wherefoze hee went to that Church for to heare Seruice, and after the end of Seruice hee fell a sleepe, and there hee slept a long while so that the Priest ne none other might awake him.

The Steward desiring inwardlie to heare of his death, as hee did hope, about one of the clocke he went vnto the workmen, and said vnto them thus. Sirs quod hee, haue yee done the Emperours commaundement or no.

The Brickmakers answered him, againe and saide. Nay truelie wee haue not yet done his commaundement, but anone it shall be done, and with that they layde hands on him. Then cryed the steward with an high voice and saide. Good sirs saue my life, for the Emperour commaunded that Fulgentius should be put to death. Then saide they, the messenger told vs not so, but hee bad vs that whosoever came first to vs in the morning, saying as yee before rehearsed, that



that wee should take him and cast him into the Fornace & burne him to ashes. And with that word they threw him in to the fire.

And when hee was burnt, Fulgentius came to them and saide. Good sirs haue you done my Lords commaundement, yea sothly said they, and therefore goe ye againe to the Emperour and tell him so. Then said Fulgentius. For Christs loue tell me that commaundement.

Wee had in commaundement saide they vpon paine of death, that whosoever came to vs first in the morning, and said like as thou hast saide, that wee should take him and cast him into the Fornace: But before thee, came the Steward, and therefore haue wee fulfilled on him the Emperours commaundement, and now is hee burnt to the bare bones.

And when Fulgentius heard this, he thanked God that hee had so preserved him from death, therefore hee tooke his leaue of the workmen and went againe to the Pallace.

When the Emperour perceiued him,  
hee

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hee was almost distract of his wits for anger, and thus hee saide : Hast thou bene with the brickmakers and fulfilled my commaundement : Sothlie my gracious Lord I haue bene there, but oz I came there, your commaundement was fulfilled. How may that bee true, quod the Emperour :

Forsyth said Fulgentius, the steward came to them afoze mee, and said that I should haue said : and when they heard that, they tooke him and threwe him into the fornice, and if I had come any rather, so would they haue done to mee, & therfore I thanck God that hath preserved mee from death.

Then said the Emperour tell mee the truth of such questions as I shall demaund of thee. Then said Fulgentius vnto the Emperour. As I beleeue you neuer found in mee any falsehood, and therefore I greatlie wonder why yee had ordained such a death for mee, for well yee know that I am your owne brothers sonne. Then said the Emperour to Fulgentius : It is no wonder, for that death I ordained to thee through counsaile of the

for the Steward, because thou didst defame  
me throughout all my Empire, saying,  
that my breath did stink so grievously,  
that it was death to thee, and in token  
hereof thou turnedst away thy face when  
thou servedst me of my Cup, and that  
saw I with mine eyes: and for this  
cause I ordained for thee such a death,  
and yet thou shalt dye except I heare a  
better excuse.

Then answered Fulgentius and said,  
I my most déere Lord, if it might please  
your highnesse for to heare me. I shall  
shew you a subtil and a deceitfull ima-  
gination. Say on, quod the Emperour.

The Steward (quod Fulgentius) that  
now is dead, came to me and sayde,  
that yee told vnto him that my breath did  
stink, and thereupon hee counsailed me  
that when I serued you of your Cup, I  
should turne away my face: I take God  
to witnesse I lye not.

When the Emperour heard this, he be-  
léued him & said: O my nephew, now I  
see through the right wise iudgement of  
God, the steward is burnt, and his owne  
wickednesse and enuie is fallen on him-  
selfe,

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selfe, for he ordained this mallice against  
thee, and therefore thou art much bound  
to almighty God that hath preserved  
thee from death.

### The Morall.

Deere friends this Emperour be-  
tokeneth euerie sopreame maiestrate and  
other inferiours. And Fulgentius his ne-  
pew betokeneth euerie true Christian  
man, which should duely & truely serue  
them with faithfull homage and duetic,  
full loialtie, like as Fulgentius serued  
the Emperour of his cup, wherefore yee  
shall bee greatlie loued of God. This ste-  
ward betokeneth euerie false Christian  
man, as Cayne, which oftentimes tur-  
neth the hart of right wise men from  
God, saying, that his breath stincketh,  
that is to say, that the life of the maie-  
strate is not acceptable to God or man,  
which is against this Scripture, saying  
thus, Nolite iudicare, &c.

That is to say, iudge not, and yee shall  
not bee iudged. But oftentimes such ma-  
licious people accuseth righteous men,  
where

wherefore they shall bee cast into the  
everlasting fire of hell, where is wayling  
weeping, and misery without end. But  
the righteous shall ascend to everlasting  
life. Unto the which bring vs our Lord  
Iesu Christ. Amen.

### The Argument.

**T** Tirants and vngodly persons walke  
without knowledge of the truth, till they  
come to the Church of God, the wicked  
persecute the Godly. But they are preser-  
ued by the mightie prouidence of God,  
so ought wee not to sleepe in sin. A figu-  
ratiue speach of three seuerall meanings,  
videlicet, Take, Yeeld and Flee, the signi-  
fication thereof.

### The 42 Historie.

**T**here dwelt some-time in Rome a  
mightie Emperour named Del-  
phinus, which had no childre saue  
onely one Daughter, which was a faire  
creature and welbeloued of her father.  
As this Emperour walked on a day on  
hunting

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hunting in the Forrest, sodainly he rode out of his way, and lost his men, wherefore he was greatly discomforted, for he wist not whether he rode, ne in what place he was, till at the last when he had thus ridden all the day alone, in the evening he saw a house, and thether he rode a great pace, & knocked at the gate. Immediately the good man of the house heard him, & asked y<sup>e</sup> cause of his knocking, and what he would haue. Dære friend, quod the Emperour, loe, it is night, as y<sup>e</sup> may see, therefore I desire you of lodging, for the loue of God. When he had thus saide, the good man of the house vntware that he was the Emperour, answered thus and sayd: Good friend, quod he, I am the Emperours Foster, and haue plentie of venison and other vittaile for you.

When the Emperour heard this, he was right glad in his minde, neuertheless he told him not that he was the Emperour. And the foster opened the gate, and receiued him as honorably as he could, and set him to his supper, and serued him woꝛthely.

And

And when hee had supped, the Foster brought him to his chamber, and when time was hee went to bed. In the same night it befell that the Fosters wife was traouailing of childe in an other chamber hard by, & was deliuered the same night of a faire sonne.

And as the Emperour lay in his bed sleeping, him seemed he heard a voice saying to him thrise, these words. Take, take, take. And with that he awoke, and maruailed greatly what it might be, saying to himselfe thus. A voice biddeyth mee take, take, what shall I take? And immediately hee fell a sleepe againe. And the second time, hee heard a voice, saying vnto him these words. Yeelde, yeelde, yeelde. And with that he wakened againe, and wondred greatly, saying vnto himselfe. What may this signifie? First I heard a voice that saide, take, take, take, and nothing I receiued.

And right now I heard another voice that said, yeeld, yeeld, yeeld: what should I yeeld.

And as hee lay thus thinking to him-  
U.
selfe

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else, hée fell a sleepe agayne. And when hee heard the thirde voice saying these words thrice, flee, flee, flee, for this night is a childe borne that after thy decease, shall bee Emperour. When the Emperour heard this, hée wakened and wondered greatly what it might bee.

In the morning early following, the Emperour arose, & called to him the foster & said: Dære friend, I pray thee that thou wilt tell mee if any childe be borne this night to thy knowledge. My wyfe quod the Foster, this night is deliuered of a faire sonne. I pray thee, sayde the Emperour, shew mee thy sonne. When the Emperour had sene the Childe, hée saw a marke in the Childes visage, whereby hée might know him an other time, and than hée saide to the Foster thus.

Dære friend, knowest thou who I am, nay soothly, quod the Foster, for I saw you neuer before this time, as far as I am remembred, neuerthelesse it seemeth that ye bee a gentleman.

Than answered the Emperour and sayd, I am, quod he, the Emperour your Lord,



Lord, whom y<sup>e</sup> haue lodged this night  
wherefore right hartely I render to you  
thanks.

This hearing, the Foster fell downe  
vpon both his knees at his feet, and be-  
sought him of mercie, if that hee had of-  
fended his highnesse in any thing, pray-  
ing him of forgiveness. Then answer-  
ed the Emperour and sayd, bee thou no-  
thing afraid, for I thank thee heartely of  
thy good cheere, and thy sonne that was  
borne to night, I will haue for to nour-  
rish and bring vp in my Court, and to-  
morrow I shall send for him.

O my gracious Lord, quod the foster,  
it is not agréable that such a noble Em-  
perour should nourish the Childe of his  
subiect and seruant, neuerthelesse your  
will bee fulfilled, for when your messen-  
gers come, I shall deliuer them my son.  
Withan this was saide, the Emperour  
toke his leaue and rode home towards  
his pallace.

And when he was come home, he called  
vnto him such seruants as hee trusted  
best, and sayde to them thus.

Goe y<sup>e</sup>, quod hee, vnto my Foster,

U.ii.

with

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With whom I was lodged this night in the Forrest, & receiue of him his sonne, of which his Wife was deliuered this night, and vpon paine of death, I commaund you that ye destroy him by the way, and cast his flesh to the Dogs, but bring with you the heart to me. And except ye fulfill my commandment, ye shall dye the most fouledest death that can be thought.

Anone his seruants went to the Forrest, and receiued the Fosters sonne, and brought him with them, and when they were come nere vnto the Pallace, one of them said: How shall we doe, that we may fulfill our Lords commaundement in destroying of this Childe.

Some answered and sayde, that the childe should be slaine, and some should haue saued his life, and while they were thus struing among them-selues, one of them that was most mercifull sayd, vnto the rest: O my good louing friends, heare my counsaile, I besech you, and ye shall not repent pou thereoff.

If ye murder this innocent Childe, we shall greatly offend almightie God,  
and

and behold, hère by are poung Pigges,  
kill wée one of them, and then may we  
take with vs his hart, and present it vnto  
the Emperour, saying. that it is the  
hart of the Childes bodie. Then sayde  
they, thy counsaile is good, but what  
shall wée doe with the Child. Good friēds  
(quod hēe) let vs wrap him in some clo-  
thes, and lay him in some hollow tree,  
for peraduenture God wil help him, and  
save his lyfe.

And when he had thus sayd, they dyd  
gladly after his counsaile in all things,  
and killed the Pigge, and went theyr  
way and carryed home with them the  
Pigges heart to the Emperour, saying  
vnto him thus: Loe, gracious Lord, we  
haue destroyed the Child as he comman-  
ded vs, and with that they shewed him  
the Pigges heart. The Emperour sup-  
posing that it had bene the childes hart,  
tooke it and cast it into the fire, despite-  
fully saying.

Loe, that is the heart of him which  
should haue bene Emperour after mee.  
Loe, what it is to beleeue in dreames  
and visions.

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which bee nought else but fantasies and  
vaine thinges. The second day after  
that the Childe was put into the hollow  
tree, there came an Earle for to hunt in  
that Forrest, and as his hounds chased  
an Hart, they came to this hollow tree  
where the Childe lay, and when they  
felt the saour of the Child, they would  
goe no further.

The Earle seeing this, marvelled  
greatly why his Hounds abode there,  
and smote his horse with his spurs and  
rode a great pace till he came to them.  
And when he came vnto the tree wher-  
in the Childe was laide, he looked in at  
a hole and saw there the Childe lying,  
and then was he right glad, and tooke by  
the Childe in his armes full louingly,  
and bare it home vnto his Castle, saying  
vnto the Countesse his Wife: Loe my  
deare Wife, this day by fortune I haue  
found a verie faire Childe in an hollow  
tree as I hunted in the Forrest, wherof  
I am right glad.

And because that I neuer begat sonne  
ne daughter on thee, ne thou neuer yet  
conceiued a Childe, therefore I exhort  
thee

thée that thou wilt saine thy selfe traual-  
ling with child, & say that thou hast bozne  
this Child. The Countesse fulfilled right  
gladly the Carles will and desire, and  
saide. My most dære Lord, your will in  
this thing shall bee done.

Not long after this, nelwes went  
thoroughout all the coantry, that the coun-  
tesse was deliuered of a faire Sonne,  
wherefore eury man reioysed much.

The Childe began to grow and was  
right well beloued of enery man, & most  
especially of the Carle and of the Coun-  
tesse. It befall after, when the Childe  
was xv yeres of age, the Emperour  
made a solemne feast vnto all the Lords  
of his Empire, vnto the which feast this  
Carle was called, and at the day assig-  
ned hee came, and brought his child with  
him which was at that time a faire yong  
Squier, & caruer at the boord before the  
Carle. The Emperour greatlie beheld  
him, and spied the token in his fore-  
head which hee had scene befoze in the  
Folters house, wherefore hee was great-  
lye moued, and vexed within himselfe

and said vnto the Earle in this manner  
 wise. Whose Sonne is this? Certes said  
 the Earle, hee is my Sonne. Then said  
 the Emperour. By the Faith and truth  
 that thou owest vnto mee, tell mee the  
 truth.

The Earle seeing that hee might not  
 excuse himselfe by no manner wise, but  
 that needes hee must tell him the truth,  
 than tolde hee him altogether, how hee  
 had found him in the Forrest in an hol-  
 low tree. This hearing the Emperour  
 was almost distract of his wittes for  
 anger, and called vnto him his seruants,  
 which he had sent befoze to destroye the  
 Childe.

And when they came befoze him, he  
 made them to sweare vpon a booke that  
 they should tell him the truth what they  
 had done with the Childe.

Gracious Lord said they, we yeld vs  
 vnto your grace and goodnesse, for with-  
 out doubt pittie so moued vs, that wee  
 might not destroy him, and then we put  
 him in an hollow tree, but what after-  
 ward befell of him, certainly we know  
 not

not, and in his stead we kild a Pig and brought the hart thereof.

When the Emperour had heard the verie truth of the matter, hē said vnto the Earle. This yong man quod he shall abide hēre by mē, the Earle immediatly granted, though it was greatlie against his will.

When the feast was ended, euerie man tooke his leane of the Emperour, and went whcreas they list.

And at that time it fortuned that the Empreſſe and her daughter sojourned in a great Countrie, far from thence, by the commandement of the Emperour. It befell not long after the Emperour called vnto him this young Squire and said, it behoueth thee (quod hē) to ride vnto the Empreſſe my wife with my letters. I am readie at your commandement my LORD, said hē, to fulfill your desire.

Immediatelie the Emperour did write Letters, wherfore his entent was this. That the Empreſſe should take the bearer of these Letters, and let him be drawn at the horse taile, and after  
U. b.
that

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That thee should let him bee hanged till  
hee were dead, & that on paine of death.  
When the Letters were all made and  
sealed, then the Emperour took them  
vnto the yong squire, commanding him  
to speede him on his iourney. And straight  
way the yong squier receiued them glad-  
ly, and put them sure in his bove, & rode  
forth on his iourney. When hee had ride  
den thre or foure daies on his iourney,  
in an euening hee came vnto a Castell  
whereas dwelt a knight, and gently de-  
sired of him a nights lodging.

The knight seeing and beeholding the  
good fauour of the young Squier, grai-  
ted him lodging, and made him good  
cheere and well to fare, and afterward  
brought him into his chamber, & when  
hee was there, hee went to bed: And im-  
mediatellie fell on sleepe, for hee was full  
wearie of his iourney, and forgot his  
bove with the Letters lying openlie in  
his chamber.

When the Knight saw the bove, hee  
opened it, and found the Letters sealed  
with the Emperours signe manuell, and  
was greatlie tempted to open them, and



at the last, he opened them subtilly, and then hee reade how the Emperesse vpon paine of death should put the bearer of them to death, and then hee was right sorrowfull, and saide within himselfe, Alas (quod hee) it is great pittie to destroy so faire a yong man, and therefore if I may, it shall not bee so.

And immediatlie after the knight rased out that writing, and wrote in the same paper a letter, saying these words. Upon paine of death I commaund thee that thou take this yong Squier bearer of these Letters, and let him bee wedded without any delay vnto my daughter and yours, with all the honour and solempnitie that can bee thought, and when they bee married that yee take him as your owne Sonne, and that hee keepe my roome till I come vnto you my selfe.

When the knight had thus writtten hee closed the Letters subtilly and put them into the boxe againe.

Early in the morning the yong squire arose and very hastily made him readie,  
and

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And tooke his leaue of h<sup>e</sup> Knight, and rode forth on his iourney, and the third day after h<sup>e</sup> came vnto the Emperesse, and saluted her right dutifull in the Emperours behalfe, and tooke her the letters.

And when the Emperesse had read them, anone shee sent forth her messengers through the Countrey, commaunding the states and Gentlemen to come vnto her daughters wedding, at a certaine day assigned.

When the day was come, thether came many great Lordes and Ladies, and anone this yong Squire espoused the Emperours daughter, with great honour and dignitie, according to the tenour of the letters, and was right well beloued, and much honoured among the people.

Not long after it befell, that the Emperour came into that Countrey, and when the Emperesse heard of her Lords comming, shee tooke with her, her sonne in law, with much other people, and went towards the Emperour, so, to welcome him.

When

When the Emperour saw this yong  
quire leading the Empresse his wife,  
he was greatly moued within him-selfe  
and saide. O thou cursed woman, be-  
cause thou hast not fulfilled my com-  
maundement, thou shalt dye an euill  
death.

A my dere Lord (quod she) all that  
ye commaunded me to doe I haue fulfil-  
led. Nay cursed Woman said the Empe-  
rour it is not so, for I wrote to thee that  
thou shouldest put him to death, and now  
I see him alive.

My Lord quod the Empresse, sauing  
your grace, you wrote to me that I shuld  
giue him your Daughter to Wife, and  
that on paine of Death, in witnesse  
whereof loe heere your Letters with your  
owne scale manuell.

When the Emperour heard this he  
wondred greatly and saide. Is he espou-  
sed then to my Daughter. Yea sothlie  
saide the Empresse long agoe with much  
solempnitie and great worshippe, and  
as I perceiue, your Daughter is with  
childe.

Then

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Then said the Emperour. O thou Lord Iesu Christ, it is great folly to strive against thy ordinance, therefore sith it is so, thy will must needs be fulfilled.

And with that he tooke his sonne in law in his armes and kissed him, which after his death was Emperour, and ended his lyfe in rest and peace.

## The Morall.

This Emprour may betoken Herod, or else every Tyrant which walked alone without truth, till he came to the Fosters house, that is to say, the Church which is the house of God. This Herod, would haue slaine this Child Iesu, wherfore hee sent messengers to seeke him, according to the Scripture of saint Mathew, telling how hee commaunded the three Kings to seeke him, and bring him tidings againe where he was, that hee might come and worship him also, but this saide hee not for loue, but for deceit.

The

The Foster betokeneth Ioseph our Ladies husband which kept him.

But when the messengers came, that is to say, when the three Kings came, they slew him not. But worshipped him on their knees, and left him in the hollow Tree of his Godhead. The Carle that came and found this Childe, betokeneth the holy Ghost, which warned Ioseph by the Angell in his sleepe, that he should take our Ladie and her sonne and flee into the land of Egypt.

This morallie, may bee understood otherwise. This Emperour may betoken a sinner that walketh in the Forrest of this world, seeking vanities & nought else, vnto the time hee come to the house of God, & there he is receiued benigne lic of the Prelate of the Church, if hee will obey the Commaundements of GOD.

But many of vs now a daies sleepe in the Church, when they practise not according to the profession, and therefore ought they also to dread the voices which I haue rehearsed by the  
first

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first take, there may bee vnderstood the great benifit that he gaue thee when he put in thee a soule made to his owne similitude. By the second take, is vnderstood the sonne of the father of heauen, which was borne of the blessed Virgin Mary. By the third take, is vnderstood the same sonne of God, which dyed vpon the Crosse.

By the first yeeld, is vnderstood that wee ought to yelde our Soule vnto almighty God, as cleane and as faire as he gaue it vs after our regeneration in Baptisme. By the second yeeld, is vnderstood, that we ought to yeld honoz, worship, and loue vnto Almighty God, and man. By the third yeeld, is vnderstood, that wee ought to yeld to God true confession of faith, contrition of heart, and amendement of lyfe.

The first flee, betokeneth sinne, which wee should flee. The second flee, betokeneth the world, which we should flee, for the great falsehod and temptations that are there-in. The third flee, betokeneth everlasting paine, the which we ought to fle through Faith and her fruits, by the

the which wee may come the rather vnto  
 euerlasting loy and blisse. Vnto which  
 bring vs our Lord Iesus. Amen.

### The Argument.

**T**he rauishing of the Soule of man by  
 the tyranny of sinne, shee complaineth  
 vnto Christ which heareth her, the Ti-  
 rant is ouercome by Christ, who espou-  
 seth her vnto him, preparing a place of  
 perpetuall ioy for her. Christ receiueth  
 the penitent sinners to his mercie by  
 his death and passion, wherefore wee  
 ought to shew our selues thankfull vn-  
 to him, that hee may endue vs with the  
 blessing of his euerlasting felicitie.

### The 43. Hiltorie.

**T**here dwelt sometime in Rome a  
 mightie Emperour named Saur-  
 cinus, which ordained a law, that  
 whosoever rauished a Virgin should die,  
 and if shee were rescued, then hee that  
 rescued her should haue her to wife, if  
 him list, and if hee would not marrie  
 her, then should shee bee guided and es-  
 poused by his counsaile. It befell vpon a  
 day

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Daire that a Tirant named Ponclantis  
would craue a Virgin, and led her  
with him into a Forrest and deflowered  
her of her Maidenhead. And when hee  
had so done, hee would haue slaine her,  
and as hee was despoiling of her clothes,  
there came riding by that Forrest a cur-  
teous and gentle knight, which heard  
the crying and lamenting of the damo-  
sell, wherefore hee smote his horse with  
the spurres and rode a great pace into  
the Forrest, to wit what it might be.

And then hee saw a woman standing all  
naked save onely her smocke, to whom  
spake the knight: Art thou shee (said he)  
that cryed so lamentable. Then answered  
the Damosell and said. Yea certes  
for this man that standeth here hath  
rauisht mee, and deflowered mee of my  
Maidenhead, and now hee would destroy  
mee, and therefore hee hath despoiled mee  
of my clothes, that he might smite off my  
head. For the loue of God gentle knight  
help mee now. Then said the Tirant:  
Shee lyeth, for shee is my wife, and I  
haue found her in adultery with an other  
man, and therefore I will slea her. Then  
said



said the knight, I beleue better the loo-  
man than thee, for loe the tokens of truth  
appeareth openly in her visage, that thou  
hast rauished her, therefore will I fight  
with thee for her deliuerance.

And immediately they buckled both  
together and fought egerly till they were  
both sore wounded. Nevertheless the  
knight obtained the victorie, and put the  
Tirant to flight.

Then said the knight vnto the wo-  
man, loe I haue suffered for thy loue ma-  
nie sore wounds, and haue saued thee  
from the death, wilt thou therefore pro-  
mise to be my wife.

That I desire you good shee, with all  
my heart, and thereupon I betake thee  
my trouth. When shee was thus ensu-  
red, then said the knight as folloiweth.

Here beside is my Castle, goe thereto  
and abide there till I haue visited my  
friendes and kinsmen, to provide for  
all thinges needefull for our wedding,  
for I purpose to make a great feast for  
thine honour and worship. My LORD  
good shee, I am ready to fulfill your will.  
Then went shee south vnto the Castle,

¶.ii.

wheras

where as shee was wortheleie receined.  
 And the Knight went vnto his friends  
 so, to make them ready against the day  
 of marriage. In the meane while came  
 Poncianus the tirant to the knights castle,  
 and prayed her that hee might speake  
 with her. Then came shee downe from  
 the castle to him. This Tirant subtilly  
 flattered her, and said. Gentle loue if it  
 please you to consent to mee I shall giue  
 you both gold & siluer, and great rich-  
 es, and I shall be your seruant, and yet  
 my soueraigne. When the Woman  
 heard this, full lightly shee was deceiued  
 through his flattering language, and  
 granted him to be his wife, and tooke  
 him with her into the Castell.

It was not long after but that this  
 Knight came home and found the Ca-  
 stell gate shut, and knocked thereat, but  
 long it was ere hee might haue an an-  
 swere. And at the last the Woman  
 came and demaunded why hee knocked  
 at the gate. Then said hee to her: O  
 deere Lady why hast thou so soone chan-  
 ged my loue: let me come in. Day surlie  
 said she, thou shalt not come here, so: I  
 haue

haue here with me my loue which I loued beefore. Remember quod the Knight thou gauest me thy troth to be my wife, and how I saued the from death, & if thou ponder not thy faith, behold my wounds which I haue suffered in my body for thy loue. And anone he vnclothed himself naked save his hosen, that he might shew his wounds openly. But she would not see them, ne speake moze with him, but shet fast the gate and went her way. And when the knight saw this, he went to the Justice & made his complaint to him, praying him to give right wise iudgement on this tirant and this woman.

The Judge called them beefore him, and when they were come, the Knight said thus: My Lord quod he, I aske the benefit of the law which is this.

If a man rescue a woman from ransoming, the rescuer shall marry her if him list, and this woman delinered I from the hands of the tirant, therefore I ought to haue her to my wife and further, moze she gaue me her faith and trowth to marry with me, and therevpon she went to my Castele, and I haue done

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great cost against our wedding, & therefore as it seemeth mee she is my wife, as by the law. When said the Judge to the Tyrant. Thou knowest well that this Knight deliuered her from thy hands, & for her loue hath suffered many grievous wounds, and therefore well thou wottest that she is thy wyfe by the law, if that him list. But after her deliuerance with flattering speech thou hast deceived her, therefore I Iudge thee to be hanged.

Then said the Judge to the woman in likewise. O woman, thou knowest how this Knight saved thee from death, and thereupon thou beclokest him thy faith and troth to be his wife, therefore by two reasons thou art his wyfe, first by the law, and after by faith & troth. This notwithstanding thou consentedst afterward to the Tyrant, and broughtest him into the Knights Castell, and shuttest the gate against the Knight, & wouldest not see his wounds which he suffered for thy loue, and therefore I Judge thee to be hanged. And so it was done, both the rauisher and she that was rauished were condemned to the death, where

wherefore every man praised the Judge  
for his right wise Judgement.

### The Morall.

This Emperour betokeneth the Fa-  
ther of Heauen, which ordained for a  
law, that if the Soule of man were ra-  
uished from God by sinne, the sauer, of  
the Soule should espouse her if him self.  
The woman that was rauished, beto-  
keneth the soule of man, which was ra-  
uished by sinne of our foresather Adam,  
& led out of Paradise into y<sup>e</sup> forrest of this  
wretched world, by the tirant Poncius,  
which betokeneth the diuell, and he not  
onely defiled her by leasing of y<sup>e</sup> heritage  
of heauē, but also he would slep her with  
everlasting paine. But the Soule cryed  
with a high voice, whose cry, our Lord  
Jesu Christ heard.

This cry was made when Adam cryed  
after the oyle of mercie. And the Patri-  
arks & Prophets cried for remedy, say-  
ing these words: O thou highnesse in  
the East and so forth, visit thou vs, &c.

The Knight betokeneth our Lord Jesu  
Christ, which came from Heauen, and  
sought

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fought with the Tyrant, that is to say, the diuell, and both they were sore wounded. For our LORD Iesu Christ was wounded in the flesh, & the diuell maimed in his kingdome, wherefore the woman, that is, the Soule, gaue her faith & trouph vnto Christ Iesus, when she became christian, saying these words: I forsake the diuell & all his pride, & beleeue in God the Father Almighty.

Then ordained our Lord Iesu Christ a marriage betwene him and her, with the two speciall Sacramentes of Baptisme and the Lords supper, whereof may be made a strong Castell against the Diuell Also. our Lord commaunded the soule to keepe her still in the Castle of vertue, till he went to his friends for to provide that was needefull, that is, our LORD Iesu Christ ascended to heauen to prepare for her a dwelling place of everlasting ioy, whereas we should dwell after the day of iudgement with our Lord God in honour and glorie.

But alas, in the meane time came the diuell and beguiled the wretched soule by a deadly sinne, and so hee entred into the

the Castell of our heart, which should  
be the Castell of GOD. The Knight  
Jesu knocked at the gate of our heart,  
according to the Scripture. Ecce sto ad  
ostium & pulso. Loe I stand at the  
doore and knocke, if any man will open,  
that I may enter. But whereas the  
Diuell is, God doth not enter, but if the  
sinner will receiue him by repentance,  
which seeing the gentle Knight Jesu,  
shewed himselfe naked, hanging vpon  
the Crosse, that wee may see his bloody  
wounds which suffered for vs, that wee  
sinners should be the rather mindefull of  
his Loue. For from the crowne of his  
head vnto the sole of the fete, was left  
no whole place. Therefore saith the  
Prophet Esay Attendite & videte si est  
dolor sicut dolor meus, &c. Behold and  
see, if any sorrow be like to my sorrow.  
Therefore hee is a wretched man that  
will not be conuerted for all this vnto  
his Lord God, but lieth still in deadly  
sinne, wherefore when he is called before  
the high iudge, hee shall be condemned  
to euermoring death. Therefore studie we  
to open the doore of our harts with fruit-  
full

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full faith vnto almightie god, & then without doubt we shall obtaine euerlasting life. Vnto the which bring vs our Lord Iesu Christ through his great mercie & grace. Amen.

## The Argument.

The body and soule of Man being made (by Gods grace) the Temple of the holy Ghost, doe giue themselves to serue and please God in this life, & to loue God & their neighbour according to his lawes: And though the bodie by death suffer mortall afflictio for a time, yet by Faith, Hope, & charity in Christ Iesus, both body and soule shall inherite life and ioyes euerlasting.

## The 44. Historie.

**I**t is reade of a certaine Romaine Emperour, which erecting for himselfe a godly monument or Tombe, as the laborers digged in the ground of his pallace they found a coffin of gold bound about with three hopes, & vpon the hopes was engrauen these words, I haue spent. I haue giuen. I haue kept. I haue had I now haue. I haue lost. I am punished. That which I

spent

*Olav*



spent I had: that which I gave I haue: whē  
the Emperour heard this, he called toge-  
ther his nobles or states & said vnto them,  
my Lords goe & consider among yone  
selues, what this inscription meaneth:  
vnto which Emperour immediatlie after  
they returned this answere, saying, the  
meaning of this inscription is no other  
wise but this: Ther was a certaine Em-  
perour your predecessor which desired to  
leane behinde him an example to others,  
& that they wold follow him in good life &  
conuersation, viz, I haue spent my life in  
iudging others righteously, & governing  
my selfe according to the rule of reason. I  
haue giuen to my souldiers, things neces-  
sary: vnto the poore maintenāce of living:  
& to euery one as to my selfe, according to  
their deserts. I haue kept, in all my works  
righteousnes, mercie to them that needed  
thereof, & to workmen their worthy wa-  
ges. I haue had, a liberall & a constant hart:  
& to euery one which serued me, I haue  
giuen riches in their necessitie, & louing  
fauiour at all times. I haue, a hand to fame  
and subdue enimies, to protect and de-  
fend friendes, and to punish offenders.

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I haue lost, foolishnesse, the friendship of  
enimies, and the last and lastmoustrille of  
the flesh, I am Punished now by death be-  
cause I beleeue not as I ought to haue  
done, in one God eternall, I am punished  
I say, alas, because I cannot redeme my  
selfe but by the merits of Christ Iesus  
the saviour of the world. When the Em-  
perour aforesaid heard these meanings, of  
the inscriptions before interpreted on this  
maner, & how long that deceased Em-  
perour had liued, he therby gouerned him  
selfe & his subiects more prouidently, & en-  
ded his life in Gods peace, with much  
honour.

## The Morall.

Dere friends this Emperour may be  
called every good christia man or woman,  
which ought & is bound to erect & redi-  
fie a Tombe, that is, his heart prepared  
vnto God that he may performe his will  
aboue all things. And so diggeth in the  
ground of his heart by contrition & sor-  
rowfull repentance for his sins, & so shal he  
haue a golden coffin, that is, a body dead  
to sin, but his soule garnished with ver-  
tues

Sohn

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So

Y

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